WOMAN OF JANNAT

WHO IS THE WOMAN OF JANNAT?

"It is reported from Hadhrat Anas bin Maalik τ that Nabi ρ said: 'Should I not inform you of (those) women of yours who will be in Jannat?' We replied, 'Yes, indeed! O Rasululllaah'. He ρ said, '(Those) women who are loving to their husbands, bear many children, when she is angered or any untoward statement is made to her or if her husband is angry at her, then she will say (in order to appease her husband), 'My hand is in your hand. I will not sleep until you are pleased.'" **[Targheeb, Vol. 3, page 37]**

NOTE:

The qualities of the women who will be in Jannat are enumerated in this blessed Hadith. That is, the women who will surely enter into Jannat possess the following qualities:

1. *"Wadood"* (Arabic term used in the Hadith), refers to that wife who loves her husband dearly and with such affection that her peace of mind is disrupted with the slightest displeasure displayed by him. There is a close connection between her affection for him and her peace of mind. She will never separate herself from him on account of his displeasure. The benefit of such affection is that her thoughts never stray beyond her husband to anyone else and an expression of this affection is that she is able to withstand and bear the slightest difficulty imposed by him. Owing to this bond of affection, even a bitter word from him will be sweet to her. She does not regard the resultant difficulty from her beloved. She manages the affairs of the home with a pleasant countenance. This pleasure of the home is experienced by every member of the household. The situation nowadays is very unlike this ideal. Owing to the absence of this form of affection, even the minutest issue

‘lingers in the air’. When a woman is loving, kind and affectionate, then even the most hard-hearted man will melt and be positively affected by her attitude. Owing to this affection she will bear every difficult situation without displaying unhappiness, thereby allowing the home to operate beautifully and amicably.

2. *“Walood”* (Arabic term used in the Hadith), refers to that woman who bears many children. Such a woman is praiseworthy and loved by Allaah Ta`ala and His Rasul ρ. This is the reason why Nabi ρ had encouraged the marrying of (men to) woman who bear many children. The actual and real object of marriage is to maintain the lineage of man and increase the Ummat.

From this it is understood that the woman who desires not to have children or to have the least amount of children so that she may lead a comfortable and easy life, is disliked by Allaah Ta`ala and Nabi ρ. Yes, if this (few or no children) is due to some illness or other involuntary reason, then it will be a different matter. Generally the trend of the western mind is not to have any children or to have the least amount of children (not more than one or two). This is so that there is the least disturbance in their lifestyles and they are free and at leisure all the time – may Allaah Ta`ala save us!

Children and an abundance of them is a great blessing and very rewarding by Allaah Ta`ala. Nabi ρ encouraged his Ummat (men) to marry such women who bear many children, so that he ρ may ‘boast’ on the Day of Qiyaamah of his large Ummat. A large Ummat will be a source of pride for Nabi ρ on the Day of Qiyaamah.

There is a (mis-)conception that many children mean poverty. This is wholly incorrect. When children are reared in a proper manner, taught sufficient (Deeni) education and well-mannered, then they

will be a source of blessing and much Barkat (wealth). Misery and sadness are the result of incorrect rearing and upbringing.

It should be remembered that these (well-reared) children are a source of worldly and hereafter blessing for their parents. They will also be a source of *Sadaqah*-e-Jaariyyah (perpetual reward). They will be a source of goodness in every respect. There is (also) great reward in bearing and breast-feeding children. It has been reported in the Hadith Shareef that Nabi ρ said to women, ***"Are you not pleased that when you conceive from your husbands, and your husbands are pleased with you, then you will receive such reward as a person who keeps fast for the pleasure of Allaah Ta`ala and spends the entire night in Ibaadat. When she undergoes the pain of childbirth, then in lieu of this (in Jannat) even the angels of the earth and skies cannot perceive the rewards she will receive which will be a source of coolness of the eyes. After the child is born, then the mother will receive a reward for every suckle or sip of milk the baby drinks. If the mother has to spend the night awake on account of the child, then she will receive the reward of freeing 70 slaves for the Pleasure of Allaah Ta`ala."*** **[Kanzul Ummaal, vol. 16, page, 405]**

It is reported in one narration where Nabi ρ said that the reward of a woman from the time of conceiving until she gives birth or the child is weaned, is equal to that received by the person who guards the borders of Islaam. (The rewards of such a person is extremely excessive). If she passes away during this time, then she will receive the reward of a martyr. [Kanzul Ummaal, vol. 16, page 411]

This Hadith extols one great and important quality and sign of a woman of Jannat. She is totally imbued with love and affection for her husband, such that even the slightest sign of displeasure and uneasiness from him is intolerable for her. If her husband, due to any reason, is upset or angry, then she will place her hand in his and with complete and sincere love express her concern and indicate that as long as he is not happy and pleased she, will not sleep a wink.

Allaahu Akbar, what a wonderful and beautiful expression of love and affection!

Can the women of today behave in such a manner? To the contrary, if the husband is displeased, then the wife will not even bother to enquire the reason for his displeasure. She will sleep away in blissful contentment. If this condition were to come alive in the women of today, then every home will be a picture of Jannat. Regardless of how evil- tempered and uncouth the husband may be, but this extreme affection and polite attitude of the wife will most certainly mellow him.

A similar narration by Hadhrat Ibn Abbaas τ has also been reported by Imaam Nisai (rahmatullahi alaihi). Hadhrat Ibn Abbaas τ reports that Nabi ρ said, ***"Should I not show you a woman of Jannat? (She is one) Who is very affectionate (to her husband), bears many children, she attends to her husband, such that if she upsets her husband or he is upset, then she takes his hand and tells him that she will not sleep a wink, until he is happy."*** **[Kitaab Ashratun Nisaa, page 219]**

It is as though this is being propagated and taught in this Hadith that the husband does not remain displeased. The husband should never be kept displeased on account of his wife. Her Jannat lies in his pleasure.

THE ONE WHO ASSISTS HER HUSBAND IN GOOD DEEDS

Hadhrat Thaubaan τ reports that they (Sahaabah - τ) enquired from Nabi ρ what the most beneficial asset was. Nabi ρ replied, ***"The most beneficial asset is a tongue always engaged in the Thikr of Allaah Ta`ala, a heart which is always thankful and such a believing wife who assists her husband in his Deen."*** **[Tirmidhi, Ibn Maajah, Mishkaat, page 198]**

NOTE:

Our Nabi ρ has enumerated three beneficial points:

1). That tongue which constantly remains in the remembrance of Allaah Ta`ala. That is, he/she always keeps the tongue moist in the Thikr of Allaah Ta`ala. The object is that he/she is always engaged in some sort of Thikr; either he/she is busy in Salaat, sometimes recitation of Qur`aan Majeed, sometimes in recitation of Durood, sometimes Astaghfaar, sometimes in reciting *Subhaanallah Alhamdulillah*, whilst he/she is awake or sleeping he/she is in the remembrance of Allaah Ta`ala, whilst in the bazaar he/she remembers Allaah Ta`ala. In effect, whenever one looks at one, one is engaged in the Thikr of Allaah Ta`ala. In this is great virtue. This is the salient feature and trait of the Auliyaa of Allaah Ta`ala, His close servants and the inmates of Jannat. When abundance of Thikr becomes a habit, then physical work and duties do not become a hamper. On the one hand she is engaged in some household chore or work, and on the other hand her tongue is busy in the Thikr of Allaah Ta`ala. Oh mothers and sisters! It is also possible from you, that whilst you are engaged in cooking or some other household chore, your tongue is busy in the Thikr of Allaah Ta`ala.

2). A thankful heart. There is great virtue and importance in a thankful heart. Gratefulness (*Shukr*) means an increase in bounties and blessings. The object of *Shukr* is that one never spends or abuses the blessing of health and wealth in the disobedience of Allaah Ta`ala. One should not contemplate disobedience, because this also falls under the category of *Na-Shukri* (ungratefulness).

3). The third important factor which is highlighted here is the (great bounty of) having such a wife that assists her husband in matters of the Aakhirah and Deen. For example, if the husband goes out in Tabligh Jamaat or teaches in a Madrasah, then the wife should not distract him with the worldly disadvantages (of his Deeni activity). She should not tell him that his engagement in this Deeni activity means a loss of earnings, hence he should engage in some

other (worldly beneficial) work. Many a times we see examples of such women whose husbands are engaged in teaching in some Madrasah, and they (the wives) manage to coax the husband to leave his small salaried post and seek another form of livelihood, where the remuneration is more (obviously in worldly terms). For example, she encourages him to open a shop or seek greener pastures. In this way, she is aiding him against the Deen. In essence, if the husband is engaged in some Deeni work, and there appears to be a shortcoming in worldly terms (income), then she must encourage him to stay on and continue. She should never cause him any trouble due to worldly constraints and shortcomings. Such a woman is a boon to any man, and such qualities in a woman are praiseworthy and virtuous.

In this regard, there is an incident of a person who was an Aalim and a Haafiz, and he was very Deeni inclined. He was engaged in teaching in a Madrasah. After he got married, his wife complained about his meagre wages. She would goad him by saying, ***"Just look at so and so woman! What luxury and comfort she is living in", "Just look at that home! How beautiful it is", "Just look at so and so man! He is a businessman (or shopkeeper or he sought work in another country) and just see how successful he is", "Just see how comfortably they live"*****, etc. etc.**

Eventually she managed to veer her husband away from his Deeni engagement and he became involved in worldly pursuits, so that they may attain its benefits.

Is not such a woman better and more intelligent who would rather exchange the temporary hardships and constraints of this world for the everlasting comforts and luxuries of the Aakhirah?

Similarly the object of this (a woman who aids her husband in Deeni progress) is that she encourages him to Salaat, fasting, charity, etc. If the husband shows little laziness and laxity in Deeni matters, then she encourages and coaxes him. She awakens him for Salaat,

encourages him to participate in Tablighi programs, etc. She extols to him the virtues of spending towards a Madrasah, Masjid, the poor, etc. Such a woman is a boon and blessing to her husband, with whose encouragement and urging, his Aakhirah is secured. This wife also shares and receives full reward for whatever Deeni engagement he is occupied in. One who encourages towards any good and virtuous act also receives the reward of the one who carries it out.

In effect, such a woman is most fortunate who assists her husband in his Deen and Ibaadat. If he does not perform Salaat or is lax in this regard, then she encourages him towards Salaat and its punctuality. She keeps his clothes clean and pure. She arranges for his bath and wudhu so that he may be in time and punctual with his Salaat. Such a woman is herself an inmate of Jannat and she paves the way for her husband as well. If the husband is impious, then there is the fear that because of her companionship with him, she too will be deprived of Jannat. It is for this reason, that she makes an earnest attempt to make him Deeni conscious, so that they may be partners in Jannat just as they are in this world.

WHO IS A PIOUS WOMAN?

"It has been reported from Abi Umaamah τ that indeed Nabi ρ said, 'Nothing benefits a believer, after his having Taqwa (fear) of Allaah Ta`ala, more than a pious wife. When he instructs her (to do something) she (immediately) complies. When he looks at her, he is pleased. When he takes an oath, she completes it for him. When he absents himself from her, then she secures herself and his wealth." **[Ibn Maajah, page 133 / Mishkaat, page 268]**

NOTE:

This Hadith Shareef extols the asset of having a pious wife for a man after his having the virtue of Taqwa. In actual fact, for a pious and Allaah Ta`ala-fearing man to acquire a pious wife is *Noorun*

`ala Noor (A blessing upon a blessing). Life (for such a couple) would be like heaven on earth. A few qualities of a pious wife have been enumerated:

1). When the husband looks at her then he is well pleased. This is a very important sign of a pious woman. This means that the wife grooms herself and keeps herself neat and tidy for her husband so that when he looks at her his heart becomes happy. She maintains a pleasant countenance and happy appearance. It should not be such that when the husband enters the home then she 'blows up', or starts complaining thereby causing him worry. She should not be dirty and scruffy, so that when her husband looks at her he becomes disenchanted by her appearance. She should always adorn herself with clean and attractive clothes (this will naturally be in conformity with the Shariah and within means). It should not be that she possesses nice and clean attire, but yet she maintains a scruffy appearance in front of her husband. This will naturally turn him away from her. When his gaze falls on other women outside, then he will wonder why his wife cannot appear so attractive and clean.

When this same wife, attends weddings, visits her relatives and friends, etc. then she adorns herself to the hilt. *Why!!!*

This is to show others.
Listen attentively! It is impermissible for a woman to adorn and beautify herself before marriage. After marriage, a woman is only allowed to beautify and adorn herself for her husband and *not* for other strange and *ghair-mahram* men. This is a grave sin. Such women are described in a Hadith as prostitutes. At the very least, such a woman becomes an object of *zina* (adultery) of the eyes and heart. She attracts people towards her. She adorns herself in the hope that other men or women will look at her and be awestruck and attracted with her appearance and praise her.
What an evil thing! This is completely contrary to chastity, modesty and dignity. Make your husband happy with your beauty and adornment.

2). The meaning of fulfilling an oath is that the husband takes an oath hoping and basing it on his wife. For example, he says, *"I take an oath that you will do such and such."* Then in order to appease her husband she carries out the instruction of her husband, regardless of whether this is contrary to her nature or if it involves difficulty.

3). The meaning of securing herself and his wealth during his absence is that she does not roam about freely when he is not around. She never associates with strange men. It is seen of some women that when the husband is away they roam about freely. They speak and mingle freely with strange men. Securing his wealth is that she does not waste of his wealth. She uses from his belongings with care and sparingly. Just as she would conduct herself with his wealth when he is present, so too must she when he is absent. She will not spend on her family or others from his wealth without his express knowledge and consent.

SHE WILL ENTER JANNAT FROM WHICHEVER DOOR SHE DESIRES

"It has been reported from Hadhrat Abi Hurairah τ that Nabi ρ said, 'When a woman performs her five daily Salaat, safeguards her chastity, and obeys her husband, she will enter Jannat from whichever door she desires.'" **[Ibn Hibbaan, Targheeb, vol.3, page 33]**

NOTE:

What a great virtue and rank for women! How simple and easy is entrance into Jannat. Generally women are lax in their regular performance of Salaat. Sometimes they perform, sometimes not, sometimes they are lazy and sometimes not.

Perform your Salaat with punctuality and obey your husbands, and you will enter Jannat gleefully. The Shariah has prescribed a very simple and easy act for women in exchange for Jannat. Compared to men, women are expected to carry out very small and simple acts of Ibaadat. Entrance into Jannat for women is an easily attainable feat. (O women!) Safeguard yourselves from sin, do not neglect your Salaat and keep your husbands pleased by serving and obeying them. That is all! You have attained the ticket to Jannat, *and* you will be made to enter from whichever door you please.

WHICH WOMAN IS FORTUNATE?

"It has been reported from Hadhrat Abi Hurairah τ that Nabi ρ was asked which woman was the most fortunate. Nabi ρ replied, 'That woman whose husband is pleased with her when he looks at her, who obeys him when he makes a request, who safeguards her chastity and does not spend her wealth against his wishes.'"**[Mishkaat, page 283, Baihaqi, vol.2, page 416]**

NOTE:

The meaning of this is that she inculcates and acquires such a pleasant countenance and character that when her husband enters the home, meets her and converses with her, then owing to her soft nature, love, affection and smiling face, even if he is beset with worries and grief, this pleasant welcome melts all his troubles away and makes him happy. It should not be that she is constantly 'pulled up' or 'blown up', that when he speaks to her she pours out only complaints upon complaints. She starts to make 'mountains out of molehills'. She exaggerates her stories and formulates lies, thereby causing him more grief.

There are some women who, as soon as their husbands enter the home, start with complaints and whinges. She complains about his

mother, brother, sister, this that one, etc., etc. In this way, the husband is affected by her glib tongue, and he becomes embroiled in arguments and fights with his family. Such a woman is most certainly not one who pleases her husband. She is worthy of being flung into the Fire of Jahannum. Instead of pleasing her husband, she achieves the exact opposite by causing him grief and sorrow.

Therefore hark (O women)! Please him with an excellent character and sweet, loving speech. Do not complain and sadden him. Do not cause strife and arguments. You will become beloved in the Sight of Allaah Ta`ala, and will attain Jannat.

PIOUS AND VIRTUOUS WOMEN WILL BE THE FIRST TO ENTER JANNAT

"It has been reported from Hadhrat Abi Umaamah τ that Nabi ρ said (addressing a group of women), 'O women! Indeed the best amongst you will enter Jannat before the best of men. (And then when their husbands are brought to Jannat) They will be bathed and scented and presented to their husbands on red and yellow conveyances. With them will be children, as though they are scattered pearls.'" **[Kanz -ul- Ummat, 16, 171]**

NOTE:

What an honour for women, that those amongst them who are pious, devout, punctual with Salaat, fasting and recitation of Qur`aan Majeed; those who abstain from sinning and always remain in their husband's service and obedience, **they will be made to enter Jannat before the men.** This is indeed a matter to be proud of. With what splendour will she be made to enter with her children.

(O women!) Opt today for a life of piety and devoutness, so that tomorrow you will enter Jannat before the men.

A PIOUS WIFE IS HALF OF DEEN

***"It has been reported from Hadhrat Anas bin Maalik τ that Nabi ρ said, 'That person whom Allaah Ta`ala blesses with a pious wife, has indeed been aided (by Allaah Ta`ala) in half his Deen. He should thus fear Allaah Ta`ala with the other half.'"*** **[Majma`, vol. 4, page 275 / Kanz vol. 16, page 116]**

NOTE:

A pious and devout wife has been referred to as being half of Deen. It is apparent that such a blessed woman is an asset and boon in both, this world and the Aakhirah. The worldly benefit is that with such a woman the home is a place of peace and tranquillity. The husband finds peace and pleasure in her obedience and service. The upbringing of the children is more fruitful and wholesome. The benefit such a woman has for the Aakhirah is that she assists her husband in matters of Deen. The husband finds easiness in performing Salaat, fasting, tilaawat, etc., etc.

Owing to the reformation of the wife, sin and evil will not enter the home. The children will be pious, dutiful and virtuous. They will be a source of *Sadaqah*-e-Jaariya (perpetual reward) for their parents. A pious wife is a special boon in this time and era, specifically.

A PIOUS WIFE IS AN INVALUABLE ASSET AND BLESSING

"It has been reported from Hadhrat Abi Umaamah τ that Nabi ρ said to Muaaz bin Jabal, 'O Muaaz! A grateful heart, a tongue always in Thikr, a pious wife that assist you in worldly and Aakhirah matters, is the best of what people earn." **[Tibraani / Majm`a vol. 4, page 276]**

NOTE:

That woman who is pious and devout, and beneficial to a man's worldly life and Aakhirah, is a great blessing and asset. Life in this world (with such a wife) is peaceful and tranquil, and owing to her encouragement and assistance in Deeni matters, one is also able to lead a life devoid of sin and also attain Taqwa. Owing to her piety and devoutness, she abstains from sin and she saves her spouse also therefrom. She encourages towards good and virtuousness, which is beneficial for the hereafter and which benefits both, this worldly life and that of the Aakhirah. What better wealth and asset is there other than this?

On the opposite side of the coin, if the wife is irreligious, if she has scant regard for the commands of Allaah Ta`ala and His Rasul ρ, then she will be involved in sin and she will ultimately lead her husband in this line also.

For example, the wife with make-up and without proper *hijaab*, who roams and gallivants the shopping malls and market-places with her husband. She attends the funfairs and movies; if there is no television in the home, then she introduces it. Such a woman will bring up her children to be irreligious and immoral. In this way, the home will become a den of vice and an abode of Jahannum. She will herself be flung into Jahannum and she will be the means for her husband and children to go there as well. Woe be unto such an irreligious woman, regardless of her being beautiful or wealthy. Today the man may be amazed with his pretty irreligious wife, and he accepts her sinful actions, but tomorrow (in the Aakhirah), when he witnesses the punishment for all these actions, then he will cry tears of blood, to no avail.

THE BEST WOMAN

***"Hadhrat Anas τ reports from Nabi ρ that the best of your women are the chaste and loving. Chaste insofar as their modesty is concerned and loving towards their husbands."* [Kanz, page 170, vol. 16]**

NOTE:

It is clear that the woman who displays immense love and affection towards her husband is praised and loved by Allaah Ta`ala and His Rasul ρ. Such a woman has been praised in the Hadith Shareef, who displays immense love towards her husband. This is also the quality of the damsels of Jannat, whose love for their husbands comes with no 'strings attached'. In these times, there are very few women who love their husbands in the true sense of the word. Couples strike up their relationships with some worldly benefit or the other in mind. This is the reason why, if there happens to be any shortfall, then it weights heavily on the relationship. This love and affection which is for convenience, has no value. Remember that this union is not only a worldly one, it will continue in Jannat as well. Therefore, a genuine love should be nurtured, so that it may continue blissfully in Jannat as well.

PIOUS AND DUTIFUL WIVES ARE SCARCE

***"Hadhrat Aishah τ reports that Nabi ρ said, 'Indeed, the similitude of a believing (pious) woman amongst the women, is like that of a white-winged crow amongst the other crows.'"*[Mutaalib Aaliyah, vol. 2, page 21]**

***"It has been reported from Abu Umaamah τ that Nabi ρ said, 'Indeed, the similitude of a pious woman amongst women is like the white-winged crow amongst the crows.'"* [Ibid, page 57, vol.2]**

NOTE:

This Hadith Shareef explains the scarcity of pious women. That is, those women whose actions lead to Jannat are scarce. This prophecy of Nabi ρ is especially coming to its peak in our present era. Just as a white-winged crow is scarce, so too are pious women. Since generally, in women, the heart and sight are to be guarded and protected, it is difficult to save themselves from immodesty and other sins. They also do not have the fervour for attaining Taqwa.

For example, the wife may obey the husband but she is irregular with Salaat. If she performs Salaat, then she falls short in dispensing Zakaat. If she performs her Salaat regularly, discharges her Zakaat, etc. then she carries tales, backbites, harbours jealousy, etc., etc. If her character is good, then she may be involved in watching television, etc. If she is regular in her Ibaadat and dons *Hijaab*, then she may be uncivil towards her husband.

In essence, if she may be executing good actions on the one hand, then she is involved in some evil on the other. She is especially caught up in sin with regard to her tongue and heart.

Glad tidings to that woman who is saved from all types of sin and who is successful in this world and hereafter.

THE PIOUS ACTIONS OF ONE DEVOUT WOMAN IS EQUAL TO THAT OF SEVENTY PIOUS MEN

***"It has been reported from Hadhrat Ibn Umar τ that Rasululllaah ρ said, 'Indeed the similitude of the (good) deeds of a believing (pious) women is like that of seventy pious men, and the (evil) deeds of an immodest woman is like the evil of a thousand immodest men.'"* [Bazaar/Kashful Astaar, vol.2, page 157]**

NOTE:

Just see how great the status and value of a pious woman is extolled in this Hadith, and how much of reward she receives.

Do you know who a pious woman is? A pious woman is that one who is Allaah-fearing and ascetic. It is that woman who saves herself from all types of sin and prohibitions of Allaah Ta`ala and His Rasul ρ, without any restrictions and excuses. She fulfils her Waajib duties.

Remember! Saving oneself from sin is the essence and core of reformation and Taqwa. It is by far better and more beneficial to save oneself from sins than performing excessive good deeds. This is better than performing a multitude of good deeds and not being careful and cautious about sin.

For example, a woman performs Salaat, keeps fast, recites Qur`aan Majeed, and yet she does not don *Hijaab* (when leaving the home). She is careless and not cautious when meeting with strange men.

Or a woman performs all her Ibaadat, but she has a sharp tongue and always argues and fights with others.

Or she performs her Ibaadat, but she watches television.
Such a woman is not pious, and her acts of Ibaadat are ineffectual. Her similitude is like that person who together with eating healthy foods, also consumes petrol, etc. Of what benefit is the good food then?

When one sins together with performing good deeds, then there will be no fruits and benefit in the Ibaadat.
Beloved sisters! Repent now for your sins. If you have a television in your homes, then consider it a poisonous serpent and expel it! The hue and taste of Jannat will return to your homes.

THE WOMEN OF THIS WORLD WILL BE MORE VIRTUOUS THAN THE DAMSELS OF JANNAT

***"Umme Salmah τ says, 'I asked, 'O Rasululllaah ρ! Are the women of this world more virtuous or the damsels of Jannat?' He replied, 'The women of this world are better than the damsels of Jannat. (Their excellence is) Like the beauty of the outer garments compared to the inner garments.' I asked, 'O Rasululllaah ρ ! Why is that?' He replied, 'Because of their Salaat, fasting and Ibaadat for the pleasure of Allaah Ta`ala.'"*[Abridged Ashratun Nisaa, page 540 / Tibrani]**

NOTE:

This means that the pious, devout and grateful woman, is more virtuous than the damsels of Jannat. The reason being that the maidens of Jannat are created in Jannat, a place where there is no Salaat, fasting or acts of Ibaadat. All acts of Ibaadat are executed in this world. This is the reason why the damsels of Jannat are deprived of performing Salaat, fasting, Hajj, and carrying out such acts which gain proximity to Allaah Ta`ala. Just see how much of virtue you hold? Don't ever think like this that the maidens of Jannat are so fortunate that they are created there and they live their entire lives in peace and comfort whilst we undergo numerous trials and tests in this world, and will only gain entrance into Jannat after a period of time. The sweetness and enjoyment of Jannat is all yours. You will appreciate the comforts of Jannat better than them. Just as how one appreciates and enjoys a cool glass of juice in hot weather

as opposed to drinking it in cold weather, so too will you enjoy Jannat better than the damsels of Jannat, because you have been through difficult times to get there, hence will appreciate it better.

FOR WHO ARE THE EIGHT DOORS OF JANNAT?

"It has been reported from Hadhrat Abu Hurairah τ that Nabi ρ said, 'That woman who fears her Rabb, guards her chastity, and obeys her husband, the eight doors of Jannat will be opened for her and she will be told to enter from whichever one she desires.'"
[Majma`us Zawaaid, vol. 4, page 306]

NOTE:

There are eight doors to Jannat, each one of which will be reserved for people who carry out specific acts of Ibaadat. Generally, people will be only eligible to enter one door, according to their deeds. However, there will be some men and women who will be granted permission to enter from any door they desire. All eight doors of Jannat will be opened in their honour, and they will be granted the choice of entering from whichever door they desire. Amongst these fortunate souls will be such women who have the following three qualities:

1). She leads a life of Taqwa. That is, she abstains from all sorts of impermissible and prohibited things. She stays away from sin. For example, she punctually performs her five times daily Salaat, especially the Fajr Salaat; she discharges the Zakaat for her wealth and jewellery; she does not fight and argue with others; she does not curse anyone; she is not jealous of others; she does not emerge from the home without a Shar`i *Hijaab*, she exercises caution from strange men, she does not emerge from the home, except in the case of dire need; she does not attend haraam gatherings and gravesites; she harbours no hatred and jealousy for relatives and others; she

abstains from backbiting; she observes strict *Purdah* (concealment) from brothers-in-law, cousins and other *ghair-mahram* men; she does not watch television herself, nor does she introduce it into her home; she never attends the movies nor participates in singing and dancing etc., she does not participate in any acts of Bid`ah, etc., etc. In essence, she abstains from all sin, vice and evil. If she ever commits a sin, then immediately she repents.

2). Besides her husband she does not cast her gazes (of lust) to anyone else. Cinema and television spoils a woman's chastity and morality. She guards her chastity and honour.

3). She obeys every Shar`i legitimate instruction of her husband. She is not lax or unmindful of her husband's service.

For example, she will meticulously carry out her duties in accordance to her husband's habit and need. She will render her services to him during his illness, fatigue and tiredness. If for example, a woman knows that her husband likes his food hot or his water for wudhu warm, then before he can even request it of her, she will have it ready for him. In effect, she will keep him happy and contented and always have his interests at heart.

For such a woman, the eight doors of Jannat will call out.

Beloved mothers and sisters! Always carry out these three acts. The difficult task is to abstain from sins, and the other two are easy. Qualify yourself for all eight doors of Jannat. Bear the little difficulties and troubled times today, and tomorrow you will taste of the sweetness of Jannat.

A WIFE THAT IS COMPATIBLE (CONFORMS TO ONE'S TEMPERAMENT) IS A GREAT BOON TO ANY MAN

***"It has been reported from Abdillah Bin Hoosein, from his father who reports from his grandfather, that Nabi ρ said, 'Four things are from amongst the good fortunes of man, that his wife conforms to his temperament, his children are pious, his brothers are virtuous, and that his livelihood is earned in his own hometown.'"*[It-tihaaful Mohra, vol. 4, page 457]**

NOTE:

This Hadith extols those things which are counted as amongst the good fortunes of man. If a person attains these things, then his worldly and Deeni life will be led in peace and comfort. Together with attaining the benefits of this world, he will be acquiring the Aakhirah as well.

Top of the list is to have a wife who conforms to one's temperament. That is, to have congeniality and compatibility. To have compatibility is indeed a great boon. The love and affection between the two remains alive and fresh. There will be no strife between the spouses. If there is this compatibility, then there will be scant reason for the one to complain about the other. If the one spouse is inclined towards the Deen and the other has worldly interests, then there is bound to be great strife amongst them. If the one desires *Hijaab* and the other opposes it, then there will be problems. If the one loves television and the other detests it. If the one desires secular education for their children and the other Deeni education. In all these cases, the environment in the home will become dreadful. Contrary to this, if the spouses have compatibility and common ideologies, then the home will be a happy and pleasant environment.

Since the wife is subordinate and subject to her husband's commands, therefore, even if the husband's temperament and mood is opposite to hers, she should take him into consideration, as long as there is no disobedience to Allaah Ta`ala involved. She should try her level best to conform to her husband. This will facilitate an

acceptable home environment. If not, then the house will become a scene from Jahannum.

To have pious children is also a good fortune. They will assist and be an asset to the parents. Since brothers are (generally) close to each other, to have pious brothers is also amongst one's good fortunes. If one earns livelihood in one's town, then this facilitates good home administration and a conducive environment. Since there is benefit in the home owing to this, it is regarded as a good fortune. From this we understand that there is more benefit in seeking one's livelihood in one's own hometown as opposed to travelling out.

THE CURSE UPON THOSE MEN AND WOMEN WHO DO NOT MARRY

***"It has been reported from Abu Hurairah τ that Nabi ρ said, 'Allaah curses the bachelors who say they will never marry and those spinsters who say they will never marry.'"* [Kanzul Ummaal, vol. 16. page 167]**

***"It has been reported from Abi Nujaih τ that Nabi ρ said, 'That person who is able to marry and he does not get married, is not from amongst us.'"* [It-tihaaf, vol.4, page 237 / Kanz, vol. 16, page 119]**

NOTE:

We should realise that by Allaah Ta`ala prescribing marriage for men and women, there lies therein many benefits which may not be openly discernable. Marriage is a remedy for many evils, difficulties and various forms of illnesses. The most apparent benefit is that marriage is a remedy for the disease of the heart and eyes. It facilitates and eases one's daily life. By mutual assistance, spouses lead their lives in peace and comfort. Our Wise Creator, has

arranged for the needs and necessities of each spouse to be fulfilled by the other. Not only is the wife in need of her husband, but the husband is also in need of his wife. A man is not able to efficiently run the home affairs. A bachelor's home affairs and life are generally constrained. Experience has shown that a man's life initially begins with his reliance on his mother and sisters. After they have gone out of his life, then his life becomes constrained, especially later on in life. His meals are not on time, when he falls ill there is none to administer medication for him, there is no one to rub oil on his body, etc., etc. In this way, his life becomes difficult and inhibited. Eventually, he prefers death to life. The object of marriage is not only to fulfil one's lust and sexual desires, in fact, it is a system by which one's life runs more efficiently and one's health is well-maintained. An unmarried person finds himself/herself without the comfort, aid and assistance of children, especially in old-age. This is the reason why Allaah Ta`ala curses the bachelors and spinsters. This is the reason why our beautiful Shariah has made marriage Sunnat and an act of Ibaadat. Those who consider marriage to be a bother and nuisance are plain stupid and unaware of Divine Wisdom.

HOUSEWORK EARNS WOMEN THE REWARD OF MATRYDOM

***"Anas τ reports that the women asked, 'O Rasululllaah ρ, the men-folk are blessed with participating in Jihaad, is there not any way by which we (women) can attain the reward of Jihaad?' Rasululllaah ρ replied, 'Yes, the efforts of you women in your home (i.e. doing normal household chores) will earn you the reward of Jihaad.'"* [Mataalib Aaliyah, vol. 2, page 39 / Baihaqi, vol. 6, page 420]**

NOTE:

Whatever chores and duties there are to be executed in the home, whether it may be with regard to the food, cleaning, nurturing the children, or arranging and caring for the household goods, the administration of all this, which is to be executed with a pleasant attitude and countenance, has been deputed to the wife. Allaah Ta`ala and His Rasul ρ have placed great virtue in this and promised boundless rewards. The Shariah has promised the same reward it grants to men who participate in Jihaad and battle, to the womenfolk who carry out their normal household chores.

How sad and disheartening that the wealthy women and those influenced by western standards, regard housework a demeaning and debasing job. They regard washing dishes, sweeping, cleaning the home, etc., as being below their dignity. This is the reason why they employ servants to carry out these tasks. Although there is no sin in employing a servant, if one is able to afford it, nevertheless, there is no disgrace in carrying out these tasks. There is great reward in carrying out these chores oneself. Respected mothers and sisters! Gather up your rewards today, for tomorrow you will need them. Detest and despise the mannerisms of the wealthy and westernists.

HOUSEHOLD CHORES ARE THE RESPONSIBILITY OF THE WIFE

"Dhamra Bin Habeeb τ reports that Rasululllaah ρ decreed and instructed his daughter, Faatimah, with household chores and Ali with matters outside the home." **[Mataali Aaliya, vol. 4, page 39]**

NOTE:

Ibn Qayyim (rahmatullahi alaihi) reports in *Zaadul Ma`aad* from Ibn Habeeb's *Al-Waadihah* that Nabi ρ issued a verdict between Hadhrat Ali τ and Hadhrat Faatimah τ when the issue of service and

chores was brought before him. He ρ ruled that Hadhrat Faatimah τ execute the household chores and Hadhrat Ali τ do all external work. Ibn Habeeb (rahmatullahi alaihi) explains that household chores include kneading the flour, cooking the food, making the beds, sweeping the home, etc. [Zaadul Ma`aad, vol. 4, page 40]

From this we understand that it is the responsibility of the women to attend to household chores. Their duties include cooking, washing the clothes, dishes etc., attending to the children, etc., etc. It is the husband's responsibility to attend to all outside work. If any chores includes or necessitates leaving the precincts of the home, then the husband should attend to it. The wife should not go beyond the precincts of the home.

THE WIFE IS THE CUSTODIAN OF THE HOME

"It has been reported from Hadhrat Ibn Umar τ that he heard Rasululllaah ρ saying, 'All of you are shepherds and each one of you is answerable for his flock. The Imam (leader) is a shepherd and he will be answerable for his flock, the man is a shepherd over his family, the woman is a shepherd over her husband's household and the servant is shepherd over the wealth of his master.'" **[Adab Mufrad page 44 / Bukhari, vol.2, page 783]**

NOTE:

Allaah Ta`ala has made the husband the controller and caretaker of affairs outside the home, and He has made the wife the custodian and caretaker of the household affairs. She is responsible for the household matters, like food (preparation) house-cleaning, arrangement of household goods and furniture, etc., etc. She is responsible for informing the husband as to what must be bought for

the home, what food is to be cooked, how much must be cooked, etc., etc.

She should be aware of what is where in the home, more or less what quantity exists in the home, etc. The husband has merely to bring the goods into the house. He should not interfere in the household affairs, thereby making his wife's life a misery. He must not question her on every item unnecessarily. Yes, he must reprimand her if she wastes. Similarly, the wife is also the custodian of the nurturing of the children. The wife should be allowed the freedom of choice in household affairs. The husband should not interfere without need, otherwise this will give rise to strife in the home. Allaah Ta`ala has bestowed women with the ability to arrange and administer household affairs. They have the ability and temperament to best run the home. The husband's unnecessary interference in this will upset the peace and tranquillity of the home.

THE HUSBAND IS EITHER THE JANNAT OR JAHANNUM FOR THE WIFE

"It has been reported by Hussain bin Mehsin τ that an aunt of his came to Nabi ρ. He ρ asked her if she was married. She replied in the affirmative. Nabi ρ asked her, 'How is your relationship with him (her husband)?' She replied, 'I serve him at every possible turn, and do not falter, except when I am helpless (to serve him).' Nabi ρ said, 'You should serve him well, because he is either your Jannat or Jahannum.'" **[Targheeb, vol. 3, page 34 / Asratun Nisaa, page 171 – Haakim]**

NOTE:

In this Hadith Nabi ρ mentions that the husband is either the Jannat or Jahannum of the wife. That is, by serving him and pleasing him a woman will earn entrance into Jannat.

On the contrary if the wife displeases the husband, scorns him, or disobeys him, then she will earn thereby entrance into Jahannum.

Generally nowadays the women will serve and be subservient to their husbands in the initial stages of the marriage. As the years progress, they become lax, and the mutual affection breaks down. A woman should always serve her husband and consider his needs, and she will earn Jannat. She should regard it as being an order of Allaah Ta`ala and not fall short of pleasing her husband, and she will taste the sweetness of Jannat tomorrow.

THE WOMEN WHO KEEPS HER HUSBAND HAPPY WILL ENTER JANNAT

***"It has been reported from Hadhrat Umme Salmah τ that Nabi ρ said, 'That woman who dies in the state that her husband is pleased with her will enter into Jannat.'"* [Baihaqi, vol.6, page 421 / Tirmidhi / Targheeb, vol.3, page 33]**

NOTE:

From this Hadith we learn that the pleasure and happiness of the husband earns the wife Jannat. Hence, to displease the husband, oppose his every word and argue with him, not to be concerned with his happiness or displeasure, etc. are all undesirable qualities and not those of a woman of Jannat.

We witness many households where the husband has attained a ripe old age and is feeble and weak, and yet the wife displays scant regard for him. She pays no attention to his service.

Due to his advanced age, it is imperative that the wife pays particular attention to his service, food and drink, and ensure that everything is brought to him timeously. It is at times like this, we see that many women fail their duties. They shirk in their duties and 'pass the buck' to their sons or daughters. Such women are most certainly not worthy of Jannat.

We also at times notice a similar trend amongst the men, where, during the young days they attend to their wives, but when she reaches old-age she is sidetracked. This is also a gross dereliction of duty and rights by the husband. Such opportunistic people are never destined or worthy of Jannat.

THE ORDER TO KEEP THE HUSBAND HAPPY

"It is reported from Hadhrat Ali τ that Nabi ρ said, 'O assembly of women, fear Allaah, and hold on fast (consider) to the happiness of your husbands. If a woman knew the rights due to her husband, then she will continuously stand with his morning and evening meal." **[Bazaar, Kashful Astaar, page 175 / Kanzul Ummal, vol. 16, page 145]**

NOTE:

The object here is that the wife should aspire to carry out all those things wherewith the husband is pleased, which conform to his nature, wherewith he is at ease and likes (as long as there is no sin involved therein). For example, if the husband likes hot food and bread, then she should make a concerted effort to provide him with his meals hot. If he prefers having his breakfast early in the morning, then she should awaken early and prepare his breakfast.

If, for example, he has a habit of having tea at a certain time, then she should have his tea ready, even before he asks for it. If the husband makes it clear that he prefers his wife to be neatly dressed and groomed, then she should aspire to keep herself well groomed for him, since this is his right.

In essence, if she is aware of his likes and dislikes, then she should not await his requests and orders. Before he asks, she should have ready what he likes. She should not procrastinate and delay in serving her husband.

THE WOMAN WHO SERVES AND IS AFFECTIONATE TO HER HUSBAND IS BELOVED TO ALLAAH TA`ALA

"It is reported from Hadhrat Ali τ that Nabi ρ said, 'Indeed Allaah loves that woman who is affectionate and kind towards her husband, and guards her chastity in front of others." **[Kanzul Ummaal, vol. 16, page 169]**

NOTE:

That woman is beloved to Allaah Ta`ala, who is affectionate towards her husband and always aspires to please him. Here feelings are not a mere display of outer and empty love and affection. Such an (empty) affection leads to constant complaints and incompatibility. If there is no true love and affection, then each spouse will not be able to bear the shortcomings and faults of the other. If there is true love and affection, then the spouses will not even notice or discern the troubles of each other. Whatever faults there are, will be accepted with forbearance. For this reason, it is imperative that there exists a mutual true affection between husband and wife.

Another quality which attracts the Love of Allaah Ta`ala, is when a woman safeguards herself and chastity from other men. This means that besides the husband, a woman should not have any leanings or attraction for other men. She should have no dealings with strange men. In today's modern and westernised society, a woman fraternises freely with other men, without a shred of guilt or concern. They laugh, joke and frolic with other (strange) men, and consider this to be the norm and part of good character. Listen carefully! It is completely forbidden for women to laugh, joke and fraternise with strange men. This, in the figurative sense is adultery. All such behaviour is sinful and leads to greater sins. Such actions are hated by Allaah Ta`ala and His Rasul ρ. Observe strict abstinence from such actions.

SERVING THE HUSBAND IS *SADAQAH* (CHARITY)

"It is reported from Hadhrat Ibn Umar τ that Rasululllaah ρ said that the service of the wife for her husband is Sadaqah." **[Kanzul Ummaal, vol. 16, page 169]**

NOTE:

So great is this reward and virtue! Just as the wealthy spend in the Path of Allaah Ta`ala and are rewarded for it, so too is a wife rewarded if she serves her husband.

The term 'serve' is wide and has many implications. For example, to have his breakfast and meals ready on time and consider his likes, to protect and safeguard his belongings, to assist in preparation of his bath and ablution, to do for him before he even asks of you, to wash and mend his clothes whenever necessary, to massage him when needed, when he is ill to administer his medicines and prepare suitable meals for him, to awaken him for the Fajr and Zuhr Salaat if he is sleeping, to prepare his bed and pillow before bedtime, to make suitable arrangements for his guests and friends, to prepare his tea

and meals in accordance to his likes, to serve food in accordance to the weather, etc. In essence, to serve the husband in such a way where his peace of mind is ensured and he is pleased. All this will earn you (O wife!) the reward of spending in charity. Hence, that woman who cannot earn reward for spending money in the Path of Allaah Ta`ala, will reap the same rewards for serving her husband.

SERVICE TO THE HUSBAND, EVEN IN WHAT APPEARS TO BE A VAIN ACTION

"It has been reported from Hadhrat Aishah τ that Rasululllaah ρ said, 'If a man instructs his wife to move (all the stones) from the red mountain to the black mountain and from the black mountain (back to) the red mountain, then it is best for her, that she does so.'" **[Ibn Majah, page 134 / Mishkaat, page 283 / Targheeb, vol. 3, page 56]**

NOTE:

In this Hadith, Nabi ρ has expressed the importance of subservience to the husband in extreme and exaggerated terms. Notwithstanding the fact that the task of moving the stones of one mountain to another mountain **appears** daunting and not understandable, it nevertheless, demonstrates just how important obedience to the husband is, and that the instructions of the husband have to be executed even in extreme circumstances. The wife has to comply to the husband regardless of whether the task is easy or difficult for her, whether there is benefit therein or not.

Mullah Ali Qaari (rahmatullahi alaihi) has written that if the husband instructs his wife with a difficult task which is useless and without benefit, even then she should not refuse. [Mirqaat, page 471]

For example, if the house is clean and swept, or the clothes have just been washed and are clean, and the husband instructs the wife to clean the house or wash the clothes. Although this is completely unnecessary and time-consuming, yet the wife should willingly and quietly comply to her husband's wishes. Similarly, if the wife is asked by the husband to carry out a very difficult task which is not usually done by her, she should quietly execute it to the best of her ability. This especially if the husband is sickly or weak or has a foul temper. She should do as he instructs and regard it as rewarding. She should not display a foul expression and bear it with patience, especially if the husband is frail and weak. That woman is a Jannati who continuously serves her husband in all cases and circumstances. She keeps him happy. What a fortune it would be for that woman whose husband leaves this world in the condition that he is well pleased with her service to him. On the contrary, woe to that wife whose husband leaves this world, whilst complaining of her (lack of) service to him.

THE RIGHT OF THE HUSBAND CANNOT BE FULFILLED

"It is reported from Hadhrat Abi Sa`eed Khudri τ that a man came in the presence of Rasululllaah ρ accompanied by his daughter and complaining that this daughter of his refuses to marry. Nabi ρ told her to obey the wishes of her father. She replied, 'I take an oath on That Being Who sent you with the Truth. I will not get married until you apprise me of the rights of the husband over the wife.' Nabi ρ replied, 'The rights of the husband over the wife are that if he has a wound and she licks it or if blood or puss flows from his nose and she drinks it, (even then) she has not fulfilled his rights' (although these acts are impermissible as blood and puss are impure, this is an expression by Nabi ρ to express the gravity and importance of serving the husband).
The girl then said, 'I take an oath on That Being Who has sent you with the Haqq, I will never ever marry! (because I will not be

able to fulfil the rights of a husband).' Nabi ρ said, 'Do not marry off your womenfolk without their consent.'" **[Targheeb, vol. 3, page 35]**

NOTE:

From this Hadith we learn that a wife can never fulfil the rights of her husband. This means that a wife should never ever feel that she has done a certain thing for her husband and think that she has fulfilled his rights. She has to always continue doing for her husband. Also, if for some valid reason a woman feels that she will not be able to fulfil the rights of a marriage, then she cannot be forced into marriage.

THE RIGHTS OF THE HUSBAND ARE FOREMOST

"It has been reported by Hadhrat Aishah τ that she asked Rasululllaah ρ, 'Which person has the most rights over a woman?' He replied, 'Her husband.' She then asked, 'Which person has the most rights over a man?' He replied, 'His mother.'" **[Bazaar / Targheeb, vol. 3, page 34]**

NOTE:

As long as a woman has not married, her parents hold the most rights over her and she has to serve them. As soon as she gets married, and goes to live with her husband, he has the most rights over her. Now, owing to the rights of the Nikah contract, she has to serve and obey her husband. A man's mother has the most rights over him, and he has to serve her. He should always serve and obey her and never displease her. He should prefer the happiness of his mother over that of his wife. He should never falter in fulfilling the rights of his mother on account of his wife. If ever there is a

difference between his wife and mother, then he has to opt for a way wherein he exercises consideration for both, whilst up-keeping his service and obedience to his mother. One has to remember that consideration and obedience are two different things. He should exercise consideration for his wife whilst serving and obeying his mother. He should grant preference to the pleasure of his mother over that of his wife.

FORGIVENESS ON ACCOUNT OF OBEDIENCE TO THE HUSBAND

***"Hadhrat Anas bin Maalik τ reports from Nabi ρ that a man once left home and instructed his wife not to emerge from the house. She lived in the top floor and her father lived on the ground floor (of the same building). Her father took ill and she sent a message to Nabi ρ explaining the situation (desiring to visit her ailing father). Nabi ρ told her to obey her husband. Her father subsequently passed away. She again sent a message to Nabi ρ who again told her to obey her husband. Nabi ρ then sent her a massage stating that Allaah Ta`ala has forgiven her father on account of her obedience to her husband."*** **[Majma`, vol. 4, page 316]**

NOTE:

In the above Hadith we note that the wife's not attending to her father was owing to her obeying the instruction of her husband that she not leave the home. Nabi ρ also confirmed that if the husband prohibited the emergence from the home, then the wife should strictly obey. Even though compliance to this instruction necessitates not attending to a dying father. Allaah Ta`ala rewarded this lady's obedience with forgiveness for her father. If this

obedience to the husband earned the forgiveness of the father, then all the more it meant forgiveness for the wife as well.

AFFECTION FOR CHILDREN AND HUSBAND ARE SIGNS OF PIETY AND DEVOUTNESS

***"Hadhrat Abu Hurairah τ reports that Nabi ρ said, 'The best of all women who mount camels (i.e. from the young women) are the Quraish. They love their children the best and protect their husband's wealth.'"* [Bukhari Shareef, vol.2, page 760 / Muslim Shareef]**

Two qualities of women are extolled in this Hadith:

(1). Those women who love their children the best. That is, they are affectionate and kind to nurturing young children. They breastfeed them, wash away their urine and stool, in essence they bring their children up with the best of love and affection. They are not like some women who in the first place have no desire to bear children and if they do have children they do not breastfeed them. They make all sorts of excuses about their health, etc. and in the end thrust their children off to the domestic helpers. They do not grant the due rights to their children. Similarly are those women who work, and palm their children off to the domestic helpers, thereby destroying the children's upbringing. Such women should know that this is an extremely evil trait and it earns the wrath of Allaah Ta`ala and His Rasul ρ. This is the style and modus of the western European women. Together with love and affection, a proper nurturing at youth, are all the rights of the children. The result of such un-Islaamic upbringing surfaces at old-age, when these children fail to serve and support their parents, as is the condition of the western societies.

A woman should remember that just as the nurturing of her own children is important and binding upon her, so too is the nurturing of

the children of her husband’s other wives. This is a very rewarding and honourable action. Some women actually harbour hatred and malice for the children of their co-wives.

Serving and bringing them up is a far-fetched thing, they cause these children harm and curse them. They oppress and down-trod these children. This is indeed a very evil thing. If anyone has to inflict such harm and display such an attitude to one’s own child, then how would one feel?

Causing harm to the children of one’s co-wife is a disgraceful act which warrants Jahannum. Similarly, to nurture and bring up affectionately an orphan is also a very rewarding act. If one ever has the opportunity and finds an orphan in one’s home, then one should look after the child, just as one would one’s own child. Such virtuous acts attracts blessings in the home. If it is possible to bring up an orphan, especially a girl, and tend to his/her needs right until marriage, then such a person will be the neighbour of Nabi ρ in Jannat.

NEITHER WILL SALAAT BE ACCEPTED NOR WILL ANY VIRTUOUS ACT ASCEND

“It has been reported from Hadhrat Jaabir τ that Rasululllaah ρ said, ‘Three persons (are such that their) Salaat is not accepted nor are their good deeds taken up – A runaway slave until he returns to his master and places himself back in their hands; a woman whose husband is displeased with her and an intoxicated person until he sobers up.’” **[Baihaqi, vol. 6, page 417]**

NOTE:

The husband is the custodian of the wife and she is subservient to him. The wife’s only allegiance, after Allaah Ta`ala is to the

husband. The rights of the husband supersede those of the parents. If prostration were allowed other than to Allaah Ta`ala, then the wife would have had to prostrate to her husband. It is stated in the Hadith that the husband is either the Jannat or Jahannum of the wife. If she pleases him then she will attain Jannat. When his rights are so great, how evil must displeasing him be? When Allaah Ta`ala has provided for the wife a life-long partner who will be there as a support and comfort, how can she now displease or anger him? If the husband becomes angry, even if it be for a silly or no reason at all, the wife must make an effort to cheer him up, and not ignore him, let alone compliment his anger. For this reason the Shariah has stated that until the husband is not pleased with his wife, neither are her Salaats accepted nor are her good deeds taken to the heavens.

IF SAJDAH FOR ANY OTHER BESIDES ALLAAH TA`ALA WERE PERMISSIBLE, THEN THE WIFE WOULD BE INSTRUCTED TO MAKE SAJDAH TO HER HUSBAND

"Hadhrat Abu Hurairah τ reports that Nabi ρ said, 'If I were to instruct anyone to prostrate to another (person), then I would have instructed the women to make Sajdah to their husbands.'" **[Tirmidhi, vol. 1, page 138]**

NOTE:

Hadhrat Qais bin Sa`ad τ reports that when he went to Hira, he saw the Christians prostrating to their priests. He said to Nabi ρ that he ρ was more worthy of being prostrated to. Nabi ρ then asked, *"If you pass by my grave would you make Sajdah?'* Hadhrat Qais (radhiallahu anhu) replied in the negative. Nabi ρ then said, *"If I ever had to give the instruction for someone to make Sajdah to somebody else, then I would have ordered the wives to prostrate to their husbands (i.e. in honour and respect of them)."*

Hadhrat Aishah τ reports that once a camel prostrated to Nabi ρ. The Sahaabah τ exclaimed, *"O Rasululllaah ρ! The trees and animals make Sajdah to you, whereas we are more rightful (of making Sajdah to you)."* Nabi ρ said, *"Continue making the Ibaadat of Allaah Ta`ala. Honour your fellow Muslim brother. If I ever had to instruct anyone to make Sajdah to another person, I would have ordered the womenfolk to make Sajdah to their husbands."* [Majma`, vol. 4, page 213]

ALLAAH TA`ALA DOES NOT EVEN LOOK AT AN UNGRATEFUL WOMAN

***"Hadhrat Abdullah bin Umar τ reports that Rasululllaah ρ said, 'Allaah Ta`ala does not look at that woman who is ungrateful to her husband."*** **[Majma`, vol. 4, page 312 / Bazaar / Nisai]**

NOTE:

Expressing thanks and Shukr is an outstanding attribute. It increases a person's Taqwa. It is a means of one's blessings being increased. That woman who does not express her Shukr to her husband and always complains and is ungrateful, and she always labours under the impression that she is being oppressed and that her rights are being denied to her, then her husband will not accommodate her much longer. Her husband's affection for her will die down and their relationship will falter. Such a home, notwithstanding its having all the material and apparent means, will be a scene from Jahannum. It is for this reason that the Shariah has forbidden all such things which will have an effect on the mutual relationship between spouses. Since the wife will be living for the rest of her life in that house, she should never utter any words of ungratefulness. She should exercise caution because such actions will lower her

standing in the Sight of Allaah Ta`ala. If she experiences any difficulty then she should bear it with patience. Tomorrow she will taste the sweetness of her patience in Jannat.

FULFILLING THE HUSBAND'S NEEDS IS OF PRIME IMPORTANCE FOR THE WIFE

"Hadhrat Abu Hurairah τ reports that Nabi ρ said, 'If the husband calls his wife to bed, and she refuses to comply, the angels curse her until the morning.'" **[Bukhari, vol. 2, page 282]**

"Hadhrat Talq bin Ali τ reports that Nabi ρ said, 'If a man calls his wife to satisfy his need, then she should comply (immediately), even if she is (busy) by the stove (it matters not if she is busy cooking and the food burns by obeying the husband's need).'" **[Tirmidhi / Targheeb, vol. 3, page 38]**

"Hadhrat Zaid bin Arqam τ reports that Rasululllaah ρ said, 'A woman cannot fulfil the rights of Allaah Ta`ala until she fulfils the right of her husband, totally. If he calls her (to bed) and she is mounted on the back of a camel, she should not withhold herself from him.'" **[Tibrani / Targheeb vol. 3, page 38]**

NOTE:

The husband is the custodian of the wife and she is subservient to him. Whenever her husband calls on her to fulfil his need, especially the basic urge to cohabit, then the wife's refusal, non-compliance, and her not fulfilling his need, is totally impermissible, haraam and warrants the curse of Allaah Ta`ala. Women do not consider this urge of their husbands, which in effect engenders the love and affection of the husband. Yes, if the wife is menstruating or has some genuine illness which will worsen with intercourse, then she has to politely explain her excuse to her husband. At times, the

husband calls to his wife and she dilly-dallies and delays coming to him. The Hadith has cursed such a woman also. Women should consider such matters and comply immediately so that the relationship does not sour and the husband turns his attention away from her.

A HATEFUL WOMAN IN THE VIEW OF NABI ρ

"Hadhrat Umme Salmah τ reports that Rasululllaah ρ said, 'I find most detestable that woman who leaves her home (without consent) pulling (the tail end) of her shawl, whilst complaining of her husband.'"**[Majma`us Zawaa-id, vol. 4, page 316]**

NOTE:

One should remember that since a couple live together all the time, at some time or the other there is bound to be breaking or overlooking of rights. Various reasons, or not considering the Shariah or not having the fear of Allaah Ta`ala, leads at times to the unfulfilment of rights. There are bound to be times when difficulties creep up, but such things are normal and one should not just wag the tongue and complain indiscriminately. By a woman leaving the husband's home and going to her parent's home only exacerbates the issue and leads to further strain in the relationship. There are times when a newly married woman will complain of every little thing regarding her husband to her parents. As time goes by the complaints become worse. Therefore, a woman should as far as possible endure whatever difficulties she experiences. If the opportunity arises and in a gay mood, she should indicate her difficulty with love and affection, and Insha-Allaah Ta`ala, the honourable and intelligent husband will take the hint and remedy the situation. She should also continuously make dua, because the heart of everyone is in the control of Allaah Ta`ala.

NEGATING THE HUSBAND'S BENEFACTION, REDUCES (DESTROYS) THE REWARD OF ONE'S GOOD DEEDS

***"Hadhrat Aishah τ reports that Rasululllaah ρ said, 'If a wife says to her husband, 'I have never seen any good in you', she has indeed destroyed (the reward of) her good deeds."*[Jami`us Sagheer, page 54, Kanz, vol. 16, number 46075]**

NOTE:

May Allaah Ta`ala save us! What a severe warning. We suffer a reduction in rewards for such a seemingly trivial and insignificant statement. Mostly it is seen with women when they have an argument with their husbands, or if they have some complaint or the other, or if any of their desires have not been fulfilled, they immediately retort by saying that this husband of theirs does not give them any peace or contentment. They say, *"There is no peace in this house", "He never considers me", "He never gives me anything", "I constantly lower myself like a servant to him, but he never takes note of me",* etc. Such statements are very dangerous and evil, and they destroy one's good deeds.

Reduction in deeds means that whatever good deeds were executed in the past, they are reduced to valueless and shorn of their rewards. It is stated in Bukhari Shareef that Nabi ρ witnessed more women as being the inmates of Jahannum than men. When asked the reason he replied by saying that it is due to their *"Ungratefulness to their husbands"*. Even when the husband provides for his wife to the best of his means and ability, and whenever there is a problem in the home, which is normal and happens since the spouses live together all the time, then she unhesitatingly retorts by saying, *"He has never given us any peace."* Never ever utter such statements!

If ever there is a dispute in the home, then it can be resolved in a cultured and matured manner. If it cannot be resolved then adopt patience and bear it. The menfolk should also be cautious as not to grant cause for the wife to make such statements.

A WIFE CANNOT KEEP NAFL FASTS WITHOUT THE CONSENT OF THE HUSBAND

"It has been reported from Hadhrat Abu Hurairah τ that Nabi ρ said, 'It is not halaal for the wife to fast (optional fast) whilst her husband is present, without his consent." **[Mishkaat, page 178 / Bukhari Shareef, vol. 2, page 782 / Muslim Shareef]**

It is mentioned in another narration in Majma`, vol. 4, page 310, that if the wife kept a Nafl fast without the consent of the husband, then she has remained hungry and thirsty for no reason since the fast is not accepted (by Allaah Ta`ala).

NOTE:

A wife does not have blanket consent to keep optional fasts, since consideration for her husband's needs and service hold precedence. It is possible that the husband may at any time during the day require her service, which is his right, and due to her fasting she is unable to fulfil his need. However, if he gives her consent to fast, then it will be in order. If the husband is not at home, and on journey, then she has permission to keep optional fast.

The above only applies to optional fasts, and not to Ramadhaan fasts. This rule will not apply to the fasts of Ramadhaan. A woman has to obligatory keep the Ramadhaan fasts, even if the husband prohibits her. The reason for this is that *"There is no obedience to the creation in the disobedience to the Creator"*. It is for this reason that it is specifically stated in one Hadith, *"A woman cannot fast,*

whilst her husband is present, without his consent, except Ramadhaan." [Kanzul Ummaal, page 216]

Just see how the Shariah has emphasised the wife's obedience to the husband. It is this consideration placed by the Shariah that engenders a congenial relationship between the spouses.

OBEDIENCE TO THE HUSBAND AND ACKNOWLEDGEMENT OF HIS BENEFACTIONS ARE EQUIVALENT TO JIHAAD

"It has been reported by Hadhrat Ibn Abbaas τ that Rasululllaah ρ said, 'Convey to whichever woman you meet, that indeed in the obedience to the husband and acknowledgement of his benefactions, equal the reward of Jihaad, however, very few of you will be able to do this.'" **[Majm`uz Zawaahid, vol. 4, page 308 / Targheeb, vol. 3, page 34]**

NOTE:

These two things are of utmost importance for a peaceful and congenial relationship between spouses. Service and expressing gratefulness for favours, will increase the mutual love and affection. It is reported in one Hadith that the women asked Nabi ρ what is the jihad of women. Nabi ρ replied that it is the service to husbands and acknowledgement of his benefactions. [Baihaqi, vol. 6, page 417]

Juts see how magnanimous and generous Allaah Ta`ala is being to women. So great a reward for such a small action, which also bears tremendous worldly benefit. When the wife serves the husband lovingly, then it will engender the love and attention of the husband, who in turn will consider her worldly needs. She will also reap tremendous rewards in the hereafter. Rewards heaped on rewards.

"Acknowledging his benefactions" means that whatever the wife receives from the husband, she should accept it with happiness and consider it a great favour. She should not complain about deficiency. She should not be ungrateful. In fact, she should say things like, *"You have done a lot for me", "You have considered me well", You have always thought more of me than yourself", "You care more for me than you do for your parents",* etc., etc. By saying such things, she will attain a special place in her husband's heart.

SERVICE TO THE HUSBAND ALMOST EQUATES THE RANK OF MARTYRDOM

"It has been reported from Hadhrat Maymoona τ that Nabi ρ said that the woman who obeys her husband, fulfils his rights, enumerates his good qualities, and safeguards herself and his wealth from treachery, will be a single stage below the martyrs in Jannat. If this husband is one of excellent character, then she will be united with him in Jannat, otherwise, Allaah Ta`ala will marry her to a martyr in Jannat." **Kanzul Ummal, vol. 16, page 144 / Tibrani]**

NOTE:

This Hadith shows that a woman will attain a rank almost on par with the martyrs, by mere obedience to the husband. How magnanimous is this not? She will only be a single rank below them. The second part of the Hadith states that if both the wife and husband are pious and uprighteous, then they will be united in Jannat. However, if the husband is not pious (and not worthy of such a rank in Jannat), then her Nikah in Jannat will be made with the martyrs.

WHICH WOMAN IS WORTHY OF CURSE?

***"It has been reported from Hadhrat Abu Hurairah τ that Nabi ρ said, 'If a woman (due to anger) spends the night away from the bed of her husband, then the angels curse her until she returns (to his bed)."* **[Bukhari Shareef, vol. 2, page 782 / Muslim Shareef]**

***"It has been reported from Hadhrat Abu Hurairah τ that Nabi ρ said, 'If the husband calls his wife to his bed and she refuses, then the angels curse her until the morning."* **[Bukhari Shareef, vol.2, page 782]**

NOTE:

From this we realise that it is of utmost importance, in fact an obligation, for the wife to consider the desires and needs of her husband. If there is no prohibiting Shar`i excuse or illness which will prove detrimental to the wife, she has to compulsorily submit to her husband's needs, otherwise she will become the target of the curse of the angels. The Hadith Shareef issues severe warnings to the wife who, based on no valid reasons, rebuts and refuses the husband his conjugal rights. In this regard there is a Hadith reported by Imaam Muslim (rahmatullahi alaihi) reported from Hadhrat Abu Hurairah τ where Nabi ρ said that if a husband calls his wife to bed, and she refuses (without valid Shar`i reason), then she will be prone to and become the target of the intense anger of the occupants of the heavens (i.e. the angels), until she does not satisfy his needs. [Muslim Shareef / Aini, vol. 2, page 185]

It is reported in one narration of Hadhrat Abu Hurairah τ that Nabi ρ cursed the *"Mufsalah"* and according to a narration of Hadhrat Ibn Abbaas τ, he ρ cursed the *"Masoofaat"*. [Kanzul Ummaal, vol. 2, page 161]

A *"Mufsalah"* is that woman who, when her husband makes advances upon her to satisfy his conjugal rights, then she (falsely) claims to be menstruating.

A *"Masoofaat"* is that woman who, when her husband calls her to bed, then she dilly dallies, saying *"I am coming"*, until he falls off to sleep. [Kanzul Ummal, vol. 16, page 161]

From this we understand that to lie and make invalid excuses and to procrastinate the fulfilment of the husband's needs, are not permissible and are accursed acts. There has to be consideration from both sides. If the wife is genuinely ill and not in the best of health, then the husband must also consider this condition of hers. The wife must also make an earnest attempt at keeping the husband happy and fulfilling his needs, particularly his natural urges and desires. Women have been emphatically ordered to consider the needs of the husband. In this regard, there is a narration of Hadhrat Talq τ that Nabi ρ said that if the husband calls his wife (to fulfil his conjugal desire), then she must immediately comply, even if she is at the stove (and busy cooking, etc.). That is, if the husband calls her and she is in the process of cooking and by her immediate response to his call, there is a fear that the food will burn or be spoilt, even then she must give preference to fulfilling his need. Obedience to the husband holds precedence to the food spoiling. Another point is that the food which will be spoilt is the husband's property after all, and she will not be held liable for it spoiling, rather she will give preference to her husband's call.

THE PROHIBITION FOR INSTIGATING THE WIFE AGAINST THE HUSBAND

"It is reported from Hadhrat Abu Hurairah τ that Nabi ρ said, 'That person is not from us who instigates the wife against her husband, or the slave against his master.'" **[Abu Dawood / Mishkaat, page 282]**

NOTE:

It is the filthy habit of some people to instigate and create animosity between others. There are women who instigate others against their husbands. They make such statements which result in the wife having hatred and harbouring malice against their own husbands. This sometimes transcends to the limit of fights between the spouses. For example, they make statements such as, *"Your husband earns quite a bit, and yet he does not look after you well. He does not adorn you with jewellery. He spends on others and does not even give you half a cent. He grants preference to his brothers, sisters and parents, but what does he give you? He gives this and that to his sister, but does he ever ask you if you want anything?"* Such statements are devised in causing severe conflicts between spouses, and are hence totally impermissible. It can never be permissible to cause a rift and break up homes. One should refrain from such actions. These are acts which lead one to Jahannum.

JANNAT BECOMES HARAAM FOR THAT WOMAN WHO ASKS HER HUSBAND FOR TALAAQ (DIVORCE)

"It has been reported from Hadhrat Thaubaan τ that Rasululllaah ρ said, 'That woman who asks her husband for Talaaq, without any genuine and severe reason, the fragrance of Jannat is haraam for her.'" **[Ibn Majah, page 148 / Abu Dawood, page 303 / Tirmidhi, page 226]**

NOTE:

Talaaq is detestable in the Sight of Allaah Ta`ala. It creates hatred between two families. Other than arguments and fights, it is also a means of many sins. It breaks and severs relationships. Unification

and mutual love is beloved and encouraged, whereas severing and breaking ties is hateful and detestable. This is the reason why such severe warnings have been sounded for that woman who requests Talaaq. She will be deprived of the fragrance of Jannat, which will be felt a distance of forty years.

It is usual and normal for disputes and arguments to arise between spouses. When these do occur then, in a state of anger, the woman requests Talaaq from her husband. She blurts out in the state of anger, *"Let me go! Break off our marriage!"* Sometimes, the husband, who also in a state of anger, will retort by saying, *"Go, get out!"* (This results in a Talaaq becoming effective). Such statements must never emerge from a wife's lips, which cause grief to the husband. The woman's life becomes strained and vexatious, the little children will suffer. The marriage to a widow in present times, are not a common sight. The result of a Talaaq is that the woman is ultimately left in a very sorry state, and this also opens the road to many sins. Both, her world and hereafter are adversely affected. This is the reason why shaitaan yearns at the opportunity of Talaaq so that the door to many sins are opened. Hence, wherever possible Talaaq should be avoided at all costs. Continue with your life and adopt patience and bear the hardships. Insha-Allaah Ta`ala you will be well rewarded.

THE WOMAN WHO SEEKS *KHULA (to pay for divorce)* IS A HYPOCRITE

"It has been reported from Hadhrat Abu Hurairah τ that Nabi ρ said, 'Those woman who seek separation and Khula from their husbands are Munaafiqeen.'" **[Mishkaat, page 284 / Nisai]**

NOTE:

One should consider that after entering into Nikah and on the occasions of dispute when the tempers flare, for a woman to seek *khula* is evil and reprehensible. Such things cause conflict and ill-feelings between families. All attempts should be made to patch up the union and continue with the marriage. It is natural for people to disagree and quarrel at times. Such occasions should be tolerated. Breaking a marriage and Talaaq are not small and trivial. A home of marriage is a vibrant and lively home, whereas the home of Talaaq is a desolate and lonely one. Neither should the man nor the woman consider such things. Some women who have fiery tempers and may come from an affluent home, tend to find every little fault and slip-up of the husband a cause for complaint and they, together with their families, place pressure on the less affluent man to make *khula*. Every effort should be made to reconcile and resolve the marriage. Nikah is not a small and insignificant issue where one can merely say, *"Okay, tomorrow we will make another Nikah."* This is the reason why the option of Talaaq was vested with the husband. The man is more strong-willed than the woman and is (supposed to be) more fore-sighted. If women were vested with the right of Talaaq, then at the turn of every hat, she would issue a Talaaq. However, if there is no visible road to reconciliation, neither the husband nor the wife are prepared to submit, then Talaaq would be a viable option and permissible.

CURSE ON THE WOMAN WHO EMERGES FROM THE HOME WITHOUT THE HUSBAND'S CONSENT

"It has been reported from Ibn Umar τ that he heard Rasululllaah ρ saying, 'indeed when a woman emerges from her home whilst her husband is displeased (with her emergence) every angel in the sky and everything she passes except man and jinn curses her until she returns.'" **[Tibrani / Targheeb, vol.3 page 29]**

It is reported in a similar Hadith by Hadhrat Ibn Abbaas τ that when a woman emerges from her house without the permission of her

husband then the angels in the sky, the angels of mercy, the angels of punishment, all of them curse her until she returns.

NOTE:

May Allaah Ta`ala save us, what a severe reprimand and warning where every angel curses that woman who, due to anger for the husband, i.e. to walk out of the house when there is an argument or at any other time without his permission.
Firstly, a woman should not become displeased with her husband, if for some reason she is displeased then upon her anger subsiding, she should seek forgiveness and not walk out of the house or go to her family etc. similarly, under this warning that woman is also included who emerges from the home during her husband's absence, notwithstanding his prohibition for her she may do so. One should remember that if the husband does not object to her visiting the neighbour then just as she would visit during his presence it would be permissible for her to do so during his absence, unless he expressly forbids it. That is, when he does not object nor is angered by her doing a certain thing would be tantamount to permission. The husband should also not keep her completely imprisoned, in fact, he should allow her to visit neighbours or family. In this she may fulfil her rights which will account for reward, on condition that there is no fear of fitnah and fasaad.

THE WOMAN WHO EMERGES FROM THE HOME WITHOUT HER HUSBAND'S PERMISSION IS AFFLICTED WITH THE ANGER OF ALLAAH

"Hadhrat Anas τ reports that Nabi ρ said that whichever woman emerges from the home of her husband without his permission is under the anger of Allaah until she returns to the home or her husband becomes pleased with her." **[Kanzul Ummal, vol. 16, page 160]**

NOTE:

From this we understand that a woman's emergence from the home without her husband's permission is not permissible even for necessity. Prior to Nikah a woman is subservient to her parents and after Nikah to her husband. If she is free (from these subservience's) then she falls under the influence of shaitaan. Freedom means slavery to shaitaan.
Sometimes due to some differences or arguments or difficulty a woman angrily emerges from the home without her husbands permission and goes to her family or any other place, is totally forbidden and this is a means of Allaah Ta'ala's anger descending.

It is the influence of westernism that women nowadays regard their husband's as equals and on par (with themselves). They regard service and subservience to their husband's as being degrading. May Allaah Ta`ala save us! After Nikah a woman's place is with her husband. After Allaah and His Rasul ρ her allegiance is to her husband. It is forbidden for her to place a foot out of his house without his permission.

Today you should bear it and obey him, exercise patience even in times of difficulty and hardship and do not place a foot out of the house without valid Shar`i reason, and observe your Fardh duties. Tomorrow you will taste the sweetness and comfort of Allaah Ta`ala's mercies and you will live a life of total ease and comfort in Jannat.

THE CURSES OF THE MAIDENS OF JANNAT UPON THE WOMAN WHO CAUSES DIFFICULTY TO HER HUSBAND

"Hadhrat Ma`aaz τ reports that Nabi ρ said, 'No woman causes difficulty or grief to her husband except that his wife from

amongst the damsels of Jannat exclaims, 'Do not cause him difficulty! Woe be to you, he is only with you for a short while, soon he will part from you and be with us.''" **[Mishkaat, page 281 / Tirmidhi, page 222 / Ibn Majah, page 145]**

NOTE:

A woman should not think that she is smart just because she may be from a wealthier background, or because her husband is a simple-minded person. She should not shirk her duties to him on account of his advanced age or illness, etc. Such a woman will be the target of the curse of the damsels of Jannat. She will be deprived of the mercy of Allaah Ta`ala.

Many a times we note that when the husband, for some reason or the other, is weaker than the wife, for example, if she is wealthier than him or if due to old age, he is weak and cannot earn a living and is dependant on his children, the wife tends to shirk her duties towards him and turns her attention away from him. Such actions are indeed very evil and reprehensible. Such actions warrant the curses of the damsels of Jannat. Such times are times when the wife should be reaping her rewards and earning her place in Jannat.

UPON WHICH WOMAN DESCENDS THE MERCY OF ALLAAH?

"Hadhrat Abu Hurairah τ reports that Nabi ρ said, 'Allaah's Mercy be on that woman who stands up at night and performs her (Tahajjud) Salaat, and she awakens her husband and he also performs his Salaat. If he refuses (to awaken) then she sprinkles water on his face.'" **[Abu Dawood, vol. 1, page 185 / Ibn Majah / Kanz, page 170]**

NOTE:

This refers to that pious, devout, virtuous and spiritually dedicated woman who awakens at night to perform her Tahajjud Salaat and she awakens her husband also. She herself is inclined to the performance of Ibaadat and she encourages her husband in that direction as well. She awakens first and performs her Salaat, and then she awakens her husband. The latter portion of the night is the ripe time for Ibaadat, when Allaah Ta`ala descends to the first heaven and it is the best time for 'conversing' with Allaah Ta`ala. If, Allaah Ta`ala forbid, the husband does not awaken, then the wife will assist him by lightly sprinkling water on his face. Such a wife is one who assists her husband in his Deeni progress. It is indeed a very blessed thing if the wife can encourage the husband towards Ibaadat. Such qualities in women of today are very scarce. Leave alone awakening at night for Tahajjud Salaat, many find it extremely difficult to awaken for their Fajr Salaat! Especially the young women.

Remember that the conditions on the Day of Qiyaamah will be fearsome. If the husband was pious and devout; and the wife impious, then he will be in Jannat and she in Jahannum. On the other hand, if she was pious and he impious, then she will go to Jannat and he to Jahannum. The Qur`aan Majeed states emphatically that on That Day every soul will reap what it has earned. Consider well now, what the condition will be tomorrow.

UNGRATEFULNESS TO THE HUSBAND RESULTS IN DEPRIVATION OF ALLAAH'S GAZE OF MERCY

***"Ibn Amar τ reports that Nabi ρ said that Allaah does not look at that woman (with mercy) who is ungrateful to her husband, (even if) he is not independent of her."*[Kanzul Ummal, vol. 16, page 16]**

NOTE:

It is as though this Hadith refers to that woman who is deprived of Allaah Ta`ala's Gaze of Mercy, who always expresses ungratefulness to her husband, but when he falls short on one occasion or due to some difficulty, she complains, *"My husband is like this and that", "If only circumstances were like this", "If only our house were like that", "My parents sent me to a Jahannum", "I had to find such a poor husband",* etc., etc. Such statements constitute ungratefulness and abhorred in the Shariah. Such ungratefulness was stated in another Hadith as being the means of entry into Jahannum.

One should remember that the fate of every person has been apportioned by Allaah Azza Wa Jal. In His Wisdom, he has allotted each person his/her share. Some He has placed in poor circumstances so that they may remain thankful and desirous of Him. Others He has made wealthy so that they may be thankful to Him and assist the needy. If a woman is not thankful and grateful to her husband then this will lead to a strained relationship. The home will always be one full of complaints. How then will there be peace in the home? Life will become constrained. It is not a simple matter to just change a husband. A woman should be thankful and grateful to Allaah Ta`ala in all conditions, and be pleased with what He has apportioned. Tomorrow you will most certainly taste of what you 'missed out' in this miserable world. There you will be well rewarded.

WHAT WILL A WOMAN BE QUESTIONED ABOUT FIRST ON THE DAY OF QIYAAMAT?

"Hadhrat Anas τ reports that Nabi ρ said that the first thing a woman will be questioned about on the Day of Qiyaamah will be her Salaat, and then about her husband – how she treated him." **[Abu Sheikh, Kanzul Ummal, vol. 16, page 166]**

NOTE:

The Plains of Resurrection -- a scene where the hearts and livers will be melted. The first question which will be placed to every Muslim male and female will be regarding their Salaat. On that fearful Day, Salaat will be the first thing to be reckoned for. It is reported in another narration by Hadhrat Anas τ that Nabi ρ said, *"On the Day of Qiyaamah, Salaat will be the first thing to be reckoned about, if it is in order than all other actions will also be likewise and if this turns out to be spoilt, then all the other actions will also be likewise."* [Tibrani / Jamius Sagheer, page 168]

Many women falter and have shortcomings in their Salaats. Most young women completely omit their Salaat. They come up with many excuses, like *"My clothes are soiled with the baby's urine"*, etc., etc. Alas! Such flimsy excuses will not stand up on The Day of Qiyaamah. You will only realise once the punishment starts. For this reason, women must start being punctual in their Salaat. The elder women in the home must ensure that the younger ones are regular with their Salaat. Girls (and boys) should be encouraged from a very early age to start performing their Salaat. A habit of Salaat which is started early in life, will Insha-Allaah Ta`ala, endure throughout one's life.

After women will be questioned about their Salaat, they will be asked about the service they had rendered to their husbands. Today's women who work for a living, work in offices, etc., in many ways fall short of serving their husbands. Such women cannot even properly prepare meals with ease. Such shortcomings will most certainly be reckoned for severely on the Day of Qiyaamah.

THAT WOMAN HAS NOT FULFILLED THE RIGHT OF ALLAAH WHO IS NOT OBEDIENT TO HER HUSBAND

"Hadhrat Ibn Abi Aufa τ reports that Rasululllaah ρ said, 'I take an oath on That Being in Whose Hand is my life, a woman cannot fulfil the rights of her Rabb, until she fulfils the rights of her husband.'" **[Ibn Majah / Targheeb, vol. 3, page 36]**

NOTE:

One should realise that there are two sets of rights for every person to fulfil:

1). The rights of Allaah Ta`ala – The rights of Allaah Ta`ala are that He be obeyed. All his Faraaidh and Waajibaat duties are to be fulfilled. He must be remembered at all times. One should have full trust on Him. Only He should be worshipped. One should ask all needs from Him and never lose hope in Him.

2). The rights of fellow beings – This means that whatever is rightful to others should be fulfilled. Elders should be honoured and respected. If one is subservient to someone else, then that person must be served and obeyed accordingly. In this regard, after Nikah, a woman comes under the service of her husband and no more her parents. After the duties of Allaah Ta`ala, the pleasure of the husband is foremost for the wife. One should remember that all of us are dependant and in need, and it is for this reason that we need to fulfil the rights of others. When a woman does not fulfil the rights of her husband then she has not fulfilled the rights of Allaah Ta`ala, because the fulfilment of the rights of the husband are enjoined by Allaah Ta`ala. In this regard we see some women who perform their Ibaadaat, but falter in service to their husbands. They should remember that disobedience to the husband means disobedience to Allaah Ta`ala.

WHEN THERE IS NO OBEDIENCE TO THE HUSBAND THEN THERE IS NO SWEETNESS IN IMAAN

"Hadhrat Mu`aaz τ reports that Rasululllaah ρ said, 'A woman does not attain the sweetness of Imaan until she fulfils the rights of her husband. When he calls her (to fulfil his sexual urge), then (she should immediately comply) even if she is mounted on the back of a camel.'" **[Targheeb, vol. 3, page 36]**

NOTE:

From this Hadith we see that a woman will not taste the sweetness of Imaan if she does not obey her husband or fulfil his desires. That is, her Imaan is not complete if she does not pay due consideration to her husband, if she does not consider his needs or if she does not treat him well. Another meaning of not tasting the sweetness of Imaan could be that she will be deprived of the effects of Imaan which contribute to a good Deeni and worldly life. After the rights of Allaah Ta`ala and His Rasul ρ, comes those of the husband. Whatever Allaah Ta`ala and His Rasul ρ have decreed and whoever they have placed under the subservience of others, goodness and totality of Imaan dictates that those injunctions be executed. Today you should happily serve your husband, Insha-Allaah Ta`ala, tomorrow, in Jannat you will be well served.

A WIFE SHOULD NOT OBEY HER HUSBAND IN SIN

"Hadhrat Aishah τ reports that an Ansaari woman married off her daughter. Her (the new bride's) hair fell off (and became very thin). The mother came to Nabi ρ and explained to him what had transpired and asked, 'Her husband has instructed me to join (other hair) to her hair.' Nabi ρ replied, 'No! Indeed those who join their hair are accursed.'" [Bukhari, vol. 2, page 784]

"Hadhrat Abdullah τ reports that Nabi ρ said, 'To listen and obey (are beloved actions) for every Muslim, in those things which are liked or disliked, as long as he/she is not ordered with sin. If they are instructed with sin, then there is no listening or obedience.'" [Bukhari, vol. 2, page 1057]

"Nawwaas bin Sam`aan τ reports that Rasululllaah ρ said, 'There is no obedience to the creation in the disobedience to the Creator.'" **[Sharhus Sunnat / Mishkaat, page 321]**

TO LEAVE THE HUSBAND DISPLEASED OR NOT TO BE BOTHERED ABOUT HIM ARE ACCURSED ACTIONS

"Hadhrat Anas bin Maalik τ said that Rasululllaah ρ cursed three persons – That Imaam of a congregation who dislike him (because of a valid Shar`i, Deeni reason), that woman who spends the night whilst her husband is displeased with her and that person who hears 'Hayya ala Falaah' and does not reply (i.e. one who hears the Athaan and does not go to Masjid).'" **[Tirmidhi, vol. 1, page 47]**

"Abu Umaamah τ reports that Rasululllaah ρ said, 'There are three persons whose Salaat does not ascend beyond their ears – the runaway slave until he returns, the woman who spends the night whilst her husband is displeased with her, that Imaam who the congregation are displeased with him.'" **[Ibid]**

NOTE:

The object here is that if the wife has displeased her husband for some reason or the other, then she must make a concerted effort to please him and make him happy. Unlike the women of today, who

have the least concern of whether their husbands are pleased or displeased with them. Such women are accursed. Their Salaat is not accepted by Allaah Ta`ala until their husbands become pleased with them. Yes, it will be a different matter if the husband's nature is such that he gets quickly displeased and only 'simmers' down after some time, but even then the wife must try to nicely console him and apologise. She must not become grieved that her efforts at reconciliation are not being immediately accepted.

In some cases, the wife becomes upset at the husband over some matter, and she 'blows up'. She does not speak to him and does not bother about his peace and comforts. This is an even worse case, and such a woman is under greater curses. Sometimes such cases last for lengthy periods, which eventually result in a separation. If the husband causes the argument due to some misunderstanding on his part or perhaps even on an unfair basis, even then the wife must patiently bear it, in the interests of a happy marriage. The husband will answer to Allaah Ta`ala for his unfairness and oppression and for not appreciating the bounties of Allaah Ta`ala or fulfilling his wife's rights, but the wife must not allow anything to affect her fulfilment of rights to her husband.

Some women engage in Thikr and other forms of Ibaadat whilst being displeased with their husbands. They should realise that their Ibaadat is of no real value and suspended between rejection and acceptance. Even if the fault lies with the husband, the wife should patiently bear it and humbly explain to him that a certain action of his causes her great grief. The household environment will deteriorate if she bloats up and the spouses do not speak to each other. Such actions displease Allaah Rabbul Izzat. Such evil and distasteful actions should be abandoned and actions of Jannat should be adopted. One should abandon the *nafsaaniyat* and pave the path to Jannat. Ignore the husband's actions if they happen to be oppressive and inappropriate. Bear it patiently. You will receive untold rewards. You will be worthy of Jannat. The oppressor will get his just 'rewards' in this world or in the hereafter. Owing to

patience, Allaah Ta`ala will curb the oppression of the oppressor and assist the oppressed from unseen sources. As Allaah Ta`ala states in the Qur`aan Majeed, *"Indeed Allaah is with the patient ones."*

A WOMAN SHOULD NOT ADORN HERSELF IN THE ABSENCE OF HER HUSBAND

"It is reported from Asma binti Abi Bakr τ that she visited her sister, Aishah, whilst Zubair (Hadhrat Asma's husband) was absent (on journey). Nabi ρ entered the home and sensed a scent of fragrance. He said, 'It is incumbent that a woman not apply fragrance (or beautify herself) whilst her husband is absent.'"
[Majm`us Zawaa`id, vol. 4, page 317]

NOTE:

One should know that a woman only beautifies herself for her husband. This is done so that they may be mutually attracted to each other, and so that they may co-exist with love and affection. For a woman to beautify herself for any other besides her husband is haraam. How sad it is that nowadays, woman remain in the home in a dishevelled state, but they emerge all 'dolled-up'. Why is this? If this beautification is not for others then for who is it? It is as though she beautifies herself so as to attract others towards her.

Muslims have adopted this haraam and evil practice from the kuffaar. For the non-Muslims there is no *purdah*, halaal or haraam. It is amongst their traits to attract others towards themselves by the use of fashion. In Islaam this is *zina.* If a woman does not have a husband, then she should not remain dishevelled and dirty, but at the same time she should not beautify herself and apply make-up, cosmetics, etc.

IT IS UNBECOMING FOR A WOMAN TO BE UNCONCERNED ABOUT HER HUSBAND

"It has been reported by Hussain bin Mehsin τ that an aunt of his came to Nabi ρ to enquire about something. He ρ asked her if she was married. She replied in the affirmative. Nabi ρ asked her, 'How is your relationship with him (your husband)?' She replied, 'I don't bother about him.' Nabi ρ said, 'You should serve him well, because he is either your Jannat or Jahannum.'" **[Baihaqi, vol. 6, page 418]**

NOTE:

From this Hadith we learn that a woman should have good feelings and relations with her husband, because he is her means of entering either Jannat or Jahannum. Not to be concerned about the husband means not worrying about his needs, his food, clothes, peace and comfort. In other words, the wife does not care what the husband's condition is. She cares not if he is ill or needs medication, whether his clothing needs washing, etc., etc. If she feels like it she will attend to him otherwise not. Such an attitude conflicts with the rights of Nikah. In some homes, we see that early in the morning, the husband is in need of hot tea or some medication, and the wife is sleeping soundly. He has to make his own arrangements. This is negligence on the side of the wife and such are actions which will lead her to Jahannum. Attend to your husband today, and see to his needs and comfort, tomorrow you will taste the sweetness of Jannat, Insha-Allaah Ta`ala.

SAVE YOURSELF FROM BEING UNGRATEFUL TO YOUR HUSBAND

"It is reported from Asma τ that Rasululllaah ρ was once passing by their group of women, when he greeted them with salaam and said, 'Save yourselves from being ungrateful to your benefactors.' They asked, 'O Rasululllaah ρ! What is ungratefulness to our benefactors?' He said, 'You had once passed your life under your parents, and were single, then Allaah blessed you with husbands, through whom He blessed you with wealth and children. And then when you became displeased (with your husbands for some reason), you say, 'I have not seen any good in him even once.''"
[Musnad Ahmad / Al-Fat-hur Rabbaani, vol. 16, page 230 / Kanzul Ummaal, vol. 16, page 165 / Majma`uz Zawaa`id]

NOTE:

Mankind, especially those who have Imaan and belief in Allaah Ta`ala, should be pleased and thankful for whatever he/she has received from Allaah Ta`ala as their allotted share, whether this appeals to one's fancy or not. One should be pleased and thankful for whatever the Master, Allaah Rabbul Izzat has granted. One should be pleased with one's share, and not complain of deficiency. If there is any difficulty or grief on one, then immediately recall the past favours and never utter statements of ungratefulness. This will destroy your future.

SERVING THE HUSBAND IS THE BEST OF ALL DEEDS ONE CAN EXECUTE AT HOME

"There is an incident of Hadhrat Asma binti Yazeed Ansaariyah τ who came in the presence of Nabi ρ when he was with his Companions τ. She said, 'May my parents be sacrificed for you, I have come as a messenger on behalf of the womenfolk. Allaah Ta`ala has sent you with the Haqq for both men and women. We bring Imaan in you and whatever you propagate. ***We, womenfolk***

remain at home fulfilling the needs of our husbands. We bear the burden of the children, whilst our husbands attend Jumuah Salaat, they visit the ill, they attend funerals, perform Hajj upon Hajj and they participate in jihad, thereby attaining virtue and higher rank than us. When these men go for Hajj, Umrah and jihad, we remain at home safeguarding their wealth. We prepare their clothing and rear their children. How then, O Rasululllaah ρ can we ever be on par with them?'
Nabi ρ turned to the Sahaabah τ and asked them if they had heard what the lady had asked. What an excellent Deeni question. The Sahaabah τ exclaimed that they did not know what answer to give. Nabi ρ turned to the Sahaabiyah and said, ***'Go and inform all the women that they should treat their husbands well and consider their needs and likes. Conform to their requirements and you will be equal in all their deeds and actions.'***
The Sahaabiyah left, very pleased and hymning the praises of Allaah Ta`ala." [Baihaqi, vol. 6, page 421]

IT IS MASNOON FOR WOMEN TO WASH AND CLEAN THEIR HUSBAND'S CLOTHING

"Hadhrat Aishah τ said, 'I would wash the clothing of Rasululllaah ρ and then he would emerge for Salaat.'" **[Bukhari, vol. 1, page 36]**

NOTE:

For an amicable and peaceful home environment, it is necessary that the spouses should consider the needs and requirements of each other and fulfil them. If this is absent in a marriage then it will become a strained relationship, where each one sees to his/her own needs.

In order to maintain a healthy home environment, it is essential that the husband takes responsibility and supports his wife in all her affairs. He should attend to her needs and requirements. She should in turn attend to his comfort and peace of mind, so that together they may live a peaceful and happy existence.

Amongst the services of the wife is to wash the husband's clothes. We are not implying hereby that the wife become the washerwoman of the husband and slave for him. She should attend to the cleanliness of her husband's clothing and grant him due consideration. When the pure and chaste wives of Nabi ρ would wash his clothing, then what an honour is it not to imitate the habits and characters of the likes of Hadhrat Aishah τ?

THE WIFE SHOULD ARRANGE FOR THE HUSBAND'S WUDHU, GHUSAL AND INSTINJA WATER

"Hadhrat Aishah τ reports, 'I would place three vessels of water at night for Rasululllaah ρ – one vessel for his personal hygiene (Istinjaa, wudhu, etc.), one for his Miswaak and one for drinking.'" [Ibn Majah, page 30]

NOTE:

The household chores are the responsibility of the wife. Amongst the household chores is the arrangement for the conveniences of the husband. Many a times, the husband is tired after tending to external affairs. For this reason, it is a natural necessary characteristic of the wife to arrange for the husband's comfort. This service of the wife reaps tremendous rewards for her.

Since the use of the Miswaak is the habit and Sunnat of Nabi ρ and all the Ambiyaa υ, Hadhrat Aishah τ would make preparations for it

for him. At nights, especially during the summer months, Nabi ρ would become thirsty, hence she would place drinking water for him. Also, Nabi ρ was in the habit if performing Tahajjud Salaat, hence Hadhrat Aishah τ would place water for his Istinjaa and wudhu. It should not be such that if the need arises at night and there is no water at hand. There would be the inconvenience of searching for water at odd times. **It was therefore intelligent fore-planning, that she would leave the necessary waters available, before Nabi ρ retired for the night.** Women should make such necessary arrangements for the home and their husbands.

WHAT RIGHT HAS THE WIFE OVER THE HUSBAND?

"It is reported from Hakeem bin Muaawiyah Al-Qushairy from his father who said, 'I asked, 'O Rasululllaah! What rights do our wives have over us?' He ρ replied, 'That you feed her when you eat, clothe her when you don clothing, never strike her on the face, do not swear at her and do not leave her except in the home.'" **[Mishkaat, page 281]**

"It has been reported from Amar bin Ahwas that Rasululllaah ρ said (on the occasion of Hajjatul Wida), 'And their (women's) rights over you are that you be kind and considerate to them with regards their clothing and food.'" **[Ibn Majah / Targheeb, vol. 3, page 33]**

NOTE:

It should be noted well that not only have husbands rights over their wives, but the wives also have rights over their husbands. The husbands should see that their wives are at ease, peace and they should be honoured as well. It is not correct or permissible for the husbands to treat their wives like animals and extract service from

them, to rebuke her at every turn for no reason at all, to be harsh with her all the time, to continuously frustrate and enrage her, to abuse and speak ill of her family, to leave her alone and go to the hotels and canteens and waste time, to leave her with little provisions, to wear the best of clothes and provide scanty clothing for her, etc., etc. It is clearly stated in the Hadith that the husband should provide the best (according to his ability) of clothing and food for his wife. Men should remember that women were created from a crooked rib, therefore there will always be crookedness in their nature and dispositions. A man should consider her good qualities and keep that in mind every time she angers him.

A WOMAN IS REWARDED FROM THE TIME SHE CONCEIVES UNTIL CHILD-BIRTH

"Hadhrat Anas τ reports (in a lengthy Hadith) that Rasululllaah ρ said (addressing the women), 'Are you not pleased that if any one of you conceives whilst your husband is pleased with you, that you will receive such immense reward as the person who is fasting whilst in the Path of Allaah Ta`ala. When she undergoes any pain, then none in the heavens or the earth knows (will ever be able to imagine) what treasures are hidden (being accumulated) for the coolness of her eyes. When she gives birth and before a single drop of milk can emerge (from her breasts) or even before the baby suckles its first time, she is rewarded for every single drop. If she remains awake a single night (because of the baby), then she will be rewarded as though she set free seventy healthy slaves for the pleasure of Allaah Ta`ala. This is the good fortune of the pious, obedient women, who are not ungrateful to their husbands.'" **[Majma, vol. 4, page 308 / Tibrani]**

THE MAGNANIMOUS REWARD A WOMAN RECEIVES FROM THE TIME OF CONCEPTION UNTIL CHILD-BIRTH

"It is reported from Ibn Umar τ that Rasululllaah ρ said that a woman receives the reward of a Murabit (one who stands guard for the Muslim army), from the time she conceives until she gives birth. If she passes away in the interim, then she attains the ranks of a martyr." **[Kanz, vol. 16, page 171 / Majma, vol. 4, page 308]**

NOTE:

Allaah Ta`ala had specifically created women to bear children and tend to their upbringing. Ambiyaa, Auliyaa, Abdaals and many other pious servants of Allaah Ta`ala were born from the wombs of women. What a great honour they have. Allaah Ta`ala has instilled and imbibed in women the qualities and eagerness to be mothers. On top of that they are greatly rewarded for it as well. In this present era of general physical weakness, there is great difficulty for women during their pregnancy and at childbirth. Their peace and comforts are lost during this stage. It is for this reason that they will receive the great rewards of a *Murabit*. How great Allaah Ta`ala is that together with worldly benefit, a woman is greatly rewarded in the hereafter as well. If, Allaah Ta`ala forbid, a woman has to pass away during her pregnancy or at child-birth, she will attain the ranks of a martyr. Since Jihad is not bonding on women, Allaah Ta`ala has arranged for them to receive this reward. Nowadays, some women fear child-birth and are apprehensive of undergoing this stage. They should reflect at the worldly and Aakhirah benefit.

THE REWARD OF SUCKLING ONE'S CHILD

"Hadhrat Anas τ reports that Nabi ρ said, 'When a woman gives birth and before a single drop of milk can emerge (from her breasts) or even before the baby suckles its first time, she is rewarded for every single drop. If she remains awake a single night (because of the baby), then she will be rewarded as though she set free seventy

healthy slaves for the pleasure of Allaah Ta`ala.'" [edited, Majma, vol. 4, page 308]

NOTE:

One should keep in mind that to nurture and rear children and give them good character, is a means of *Sadaqah-e-Jaariyah* (perpetual reward), and it has positive and beneficial results in both this world and the hereafter. The rearing and fostering of a child is a natural demand of every mother. It is one of the important aspects of our Deen and every mother is forced by natural love and affection to carry it out. She is also greatly rewarded for it. There is a reward for every drop of milk. There is a reward of freeing many slaves for staying awake at night on account of the child. How merciful and great Allaah Ta`ala is!

Women influenced by westernism and modernism regard breastfeeding as being harmful to their bodies. This is gross ignorance. Allaah Ta`ala has made this a speciality for mothers. The very milk which manifests itself on the breast of the mother is for the good and benefit of the child, so how can this be harmful to the mother? Even medical experts will testify that breastfeeding, for the mother, is beneficial for her health. Naturally it is the best nutrition for the baby. The goodness and health which is found in mother's milk is absent in imitation milks. If the child is not breastfed then this is detrimental to both the mother and child.

O women! Do not follow the modern trends of the western women. Breastfeed your children and deem it your Shar`i duty. You will be well rewarded.

A BLACK CHILD-BEARING WOMAN IS BETTER THAN A BEAUTIFUL (FAIR) BARREN WOMAN

***"It is reported from Ma`qal bin Yasaar τ that Nabi ρ said, 'The best of your women are those who are most loving (to their husbands) and child-bearing.'"* [Kanz, vol. 16, page 126 / Jaamius Sagheer / Baihaqi, vol. 7, page 82 / It-tihaaf, vol. 5, page 297]**

***"It has been reported from Harmalah bin Nu`maan that Nabi ρ said, 'A child-bearing woman is more beloved in the Sight of Allaah Ta`ala than a beautiful barren woman. Indeed I will boast over the other Ummats on the Day of Qiyaamah, with largest Ummat.'"* [Kanz, vol. 16, page 124 / Jamius Sagheer, vol. 1, page 102]**

***"It is reported by Abdullah that Rasululllaah ρ said, 'Leave the barren beautiful women and take (into Nikah) black child-bearing women, because indeed I will boast over the other Ummats on the Day of Qiyaamah, with the largest Ummat.'"* [It-tihaaful Muhra, vol. 4, page 238 / Abu Ya`la]**

***"Anas τ reports that Nabi ρ said, 'Leave the beautiful barren women and opt for the black child-bearing women.'"*[Ibid]**

NOTE:

In these Ahaadith two aspects are emphasised and encouraged together with Nikah:
1). Love for the husband
2). Bearing lots of children

It should be remembered that the rights of Nikah for a woman and a safeguard for her chastity and honour, is that she harbours the best love and affection for her husband. She should remain perpetually concerned about his comfort and conveniences. If there is a conflict then she should not sit quiet and bloated. She should please her husband by serving and satisfying him.

For a woman to be kind and loving has such a powerful effect that it is bound to bear positive changes in even the most corrupted and oppressive husband. When there is no love and affection then the household environment is bound to deteriorate. It is for all these reasons that women are encouraged to be loving and affectionate to their husbands.

Similarly, the foundations and fruits of a woman's love for her husband are manifested in her bearing many children. Such a woman is very fortunate and counted amongst the virtuous. The Shariah actually stresses that men should opt and prefer such women for wives. It is for this reason that Allaah Ta`ala prefers a child-bearing women over a beautiful barren woman. In this regard there is another Hadith by Hadhrat Bahar bin Hakeem τ that Nabi ρ said that a child-bearing black woman is preferred over a beautiful barren woman. [Sharh Ahyaa, vol. 5, page 297]

It is also for this reason that in the narration of Ma`qal bin Yasaar τ, Nabi ρ encourages men to marry such women who are child-bearing, since he ρ will be boasting with a larger Ummat over all the other Ummats on the Day of Qiyaamah. What will there be with a barren woman? A person's lineage and progeny increases by virtue of children and the Ummat is also increased. Children are a means of benefit in both this world and hereafter. Even if a child passes away at birth, it will be a means of benefit in the hereafter, because Nabi ρ said that such children will intercede for their parents and take them with to Jannat. Even a miscarried child is beneficial in that it will take its parents to Jannat by holding its umbilical cord. Children that pass away in childhood will intercede on behalf of their parents on the Day of Qiyaamah. Children who reach older age will be of Deeni and worldly benefit to their parents. Pious children will make dua for their parents after their demise. It is clear and apparent that a barren woman, even if she be beautiful, will be deprived of all these benefits.

One must remember that to purposely marry a barren woman with the intention that one does not want children is not a good intention. However, if one was unaware that the woman was barren, and after marriage to abandon her is oppressive. This is no fault of the poor woman. This is part of her fate and if she bears it patiently, she will be rewarded. She should continuously make dua.

THAT WOMAN WILL ENTER JANNAT WHO, TOGETHER WITH BEING KIND TO HER CHILDREN IS NOT DISOBEDIENT TO HER HUSBAND

"It is reported from Abu Umamah Baahili τ that Rasululllaah ρ said, 'Those pregnant women who bear the pains of labour, are merciful and kind to their children and do not disobey their husbands will enter Jannat.'" **[It-tihaaf, vol. 5, page 401 / Baihaqi, vol. 6, page 409 / It-tihaaful Muhra, vol. 4, page 527]**

NOTE:

This Hadith extols a few qualities of women who qualify for entrance into Jannat. Those women who bear the pains and difficulties of pregnancy and child-birth, are greatly rewarded. Women who are influenced by modernism are not prepared to undergo the pains and difficulties of pregnancy more than once or twice. This is the curse of westernism. Allaah Ta`ala and His Rasul ρ love those women who increase the Ummat. This is the reason why Nabi ρ gave the instruction to marry women who bear many children. It is clear that the woman who flees from the difficulties of pregnancy and nurturing children will never be able to mother many children. Kindness to children means that when the children cry and throw tantrums, then the mother does not indiscriminately hit and punish the children. She counsels them and rectifies their wrongs with love and affection. When kindness and counselling does not

work, then she may admonish them lightly and with wisdom. Continuous shouting, hitting and rebuking results in insensitive, weak-hearted and obstinate children.

A LOVING AND KIND FOSTERING OF DAUGHTERS SAVES ONE FROM THE FIRE OF JAHANNUM

"Aishah τ the wife of Nabi ρ said, 'A woman with her two daughters came to beg to me. I did not find except a single date, which I gave to her. She distributed it between her daughters and left. Nabi ρ entered the home and I narrated to him this incident. He said, ' Whoever has been tested with these (daughters) and has dealt beautifully with them, this (good treatment to daughters) will be a barrier against The Fire (of Jahannum).'" **[Adab Mufrad, page 52]**

NOTE:

There is great virtue and reward in rearing and fostering children. A person is rewarded for everything spent on children, provided there is no wastage. One will reap the rewards for this in the hereafter.

However, the Hadith extols, especially the greater virtues and rewards in fostering and rearing daughters. The reason for this is that when they reach the age when they can be of benefit (to their parents), they are dispatched to someone else's home. Compared to sons one does not have hope of any financial benefit from daughters. Besides rearing and fostering them, one has to arrange for their marriage. For all these reasons there is great reward in fostering and rearing daughters.

WHICH WOMAN WILL ENTER JANNAT EVEN BEFORE NABI ρ?

"Abu Hurairah τ reports that Rasululllaah ρ said, 'I will be the first to open the doors of Jannat, except that I will see a woman ahead of me. I will ask her, 'How is this and who are you?' She will reply, 'I am that woman who was widowed and I did not remarry so as to foster my orphan children.'" **[It-Tihaafus Saadah, vol. 5, page 407 / Abu Ya`la / Majmauz Zawaa`id, vol. 8, page 162]**

NOTE:

What a great, admirable and precious honour, that the woman, who, together with fulfilling the Faraaidh and Waajib duties, and safeguarding her chastity and honour, sacrifices to rear a son or/and daughter. She forgoes and abandons the pleasures and comforts of having a husband, and fosters her children on her own. Such a woman will be ahead of Nabi ρ when entering Jannat. This is that woman who, on account of rearing her little children does not marry another husband. If this woman had to marry again, then these poor little children would have to go to their grandparents and be brought up without a mother's love. Where will they find a proper nurturing like that of the mother's lap? If she keeps the children with her, then this new husband will never be able to love and treat her children as he would his own. Another point is that this woman will also be burdened with fostering and tending to the new husband's children. There is virtue if a woman does not remarry for this reason. However, after the children have grown up and if there are daughters and after they have been married off, it would be better and advisable for the woman to re-marry, because in these present times of *fitnah* it is best for a woman not to remain unmarried.

THAT WOMAN WHO WILL BE TOGETHER WITH NABI ρ IN JANNAT

"Auf bin Maalik τ reports that Nabi ρ said, 'The woman who, with pressed cheeks was widowed, has children and adopts patience, will be with me in Jannat like this (and Nabi - sallallahu alaihi wasallam- indicated to his two fingers together).'" **[It-tihaafus Saada, vol.5, page 407 / Adab Mufrad, page 31]**

NOTE:

This refers to that woman who, after her husband passes away does not remarry on account of her little children, who are in her care. Generally, when a woman remarries, then when she bears more children or if her husband comes with children of his own, then her own children tend to suffer and 'take the back seat'. If she has to give more attention to her own children then this will give rise to marital problems. On account of these problems she opts for remaining single to rear her children giving them all her attention.

The inference of 'pressed cheeks' is to the fact that the woman is beset with worries and concerns for her children and this results in her eating and drinking being curtailed and reduced. The effects of her concerns and deteriorating health is evident on her face. On account of the well-being of her little children she sacrifices the peace and comforts of a second marriage. She continues to adopt patience over this condition of hers, and this state of hers earns her a place in Jannat in very close proximity to Nabi ρ. One must remember that this virtue and rank applies when the woman does not neglect and pays full attention to the Faraaidh and Waajibaat of the Deen. A woman who is a *faasiqah* (irreligious) and careless of her Deeni obligations will not attain this rank. For the woman to remain single does not apply to the entire life, in fact, after the children have fully grown and are independent of her, she must

remarry, because for a woman to remain single in these times is greatly discouraged.

THE MASJID OF A WOMAN IS HER HOME

***"Umme Salmah τ reports that Rasululllaah ρ said, 'The best Masjid for women is the innermost corner of their homes.'"* [Targheeb, vol. 1, page 141]**

NOTE:

The object is that woman are encouraged to adopt the greatest concealment *(purdah)* as possible. Compared to the Masjid the home and compared to the home, the innermost corner of the home is the best place for a woman's *purdah*. It is for this reason that the innermost corner of the house is the best place for a woman to perform her Salaat.

A ROOM IS BETTER THAN THE COURTYARD

***"Umme Salmah τ reports that Rasululllaah ρ said, 'The Salaat of a woman in her room is better than her Salaat in the courtyard.'"* [Targheeb, vol. 1, page 141]**

NOTE:

This means that if the house is large, then it is better to perform Salaat in the innermost room than the courtyard. The reason being, this is conducive to the best *purdah*. Just see how important concealment is for a woman, that even in her own home, the innermost place is best for her than a larger one.

IT IS BETTER FOR WOMEN TO PERFORM SALAAT IN THE DARK AS COMPARED TO THE LIGHT

***"It is reported from Abi Ah-was τ that Nabi ρ said, 'Indeed the best Salaat in the Sight of Allaah for a woman is (that Salaat performed in) the darkest portion of her home.'"* [Targheeb, vol. 1, page 142]**

NOTE:

Darkness offers more concealment, hence it is preferred for a woman since she cannot be seen easily through darkness. A woman will attain reward for her Salaat in proportion to her concealment. Therefore she will receive more reward for Salaat performed in darkness than in light. However, she must not be in such a darkness where her children or husband would trample on her because they cannot see her. She should perform Salaat in a place where there is a little light. If she can perform Salaat in her home in such a place where there is no fear of someone falling over her, then she can perform in total darkness, in fact, in such circumstances, this would be preferred. Just see to what extent concealment is encouraged for women!

There is more virtue and reward if Ibaadat is performed in a place where concealment is greater. In some places we see women going to shrines and other public places/gatherings and performing their Salaat in front of all and sundry – is this a virtuous religious act? Definitely not!

One should remember that Deen is not what (ignorant) people interpret it to be and according to what they practice. The Deen is that which is taught to us by Allaah Ta`ala and His Rasul ρ. That 'deen' which the people interpret for themselves are pathways

leading to Jahannum. How sad it is that people execute acts which they deem rewarding and bringing them closer to Allaah Ta`ala, whereas the exact opposite is achieved.

WHEN A WOMAN EMERGES THEN SHAITAAN PURSUES HER

"Ibn Umar τ reports that Rasululllaah ρ said, 'A woman is aurah (an object of concealment). Indeed when she emerges from her home, shaitaan surreptitiously pursues her. Verily, she is never closer to Allaah than in the corner of her home.'" **[Kanz, vol. 16, page 171 / Tirmidhi / Majma`us Zawaa`id, page 317 / Tibrani / It-tihaaf, vol. 5, page 406]**

NOTE:

This Hadith clearly emphasises and encourages that women remain in concealment. Women, in actual fact, are objects of concealment. Without genuine need and necessity they should not venture out of their homes. The reason being that when a woman emerges from her home, shaitaan lays in wait and springs at every opportunity to ambush her with mischief and immorality. In such circumstances it is easy for shaitaan to waylay a woman into sin. At the very least she is already sinning by being out of concealment and in front of strange men. There are always immoral persons who will follow the woman (even if with their gazes). You will always find such scoundrels waiting on road corners. In this regard we see the situation in the immoral schools and colleges of today, where women and girls are objects of ogling. What a degrading and disgraceful thing for women to discard their concealment and allow themselves to be made objects of show and lust, where they are targets of *zina* of the eyes. Women who emerge all 'dolled up', are open opportunities for the scoundrels to commit *zina* with their eyes. In this sin, both (the man and woman) are partners. The women who

grant these men the opportunity to ogle at them are equally guilty of the sin of *zina*.

The mere fact that women emerge, firstly without proper Shar`i *Hijaab* (concealment), and secondly by beautifying themselves, are in reality inviting immorality and lustful gazes. Women by nature, when they are beautifully clothed and have their faces prettied up, attract gazes from men. A woman who emerges from the home, all 'dolled up' does not do so for her husband, she does it for the benefit of other men.

It is stated in Kanz and Ahya`ul Uloom that when a women emerges from the home with beautiful and attractive clothes, then shaitaan incites them and makes them objects of show, where men cast amorous glances at them. Therefore when a woman needs to emerge from the home then she should not wear any attractive clothing or jewellery. [Ahya`ul Uloom, vol. 5, page 363 / Kanz, vol. 16, page 571]

Nowadays we see the women when they attend weddings and other such haraam functions. They dress in fashionable clothes and even their walk and manner is designed to be attracting. They are themselves guilty of a major sin, and they involve others also in sin.

Nowadays, not only in the cities, but even in little villages we see that the women go to buy clothing, vegetables and other household needs. When women are prohibited from attending the Musaajid for an important Ibaadat like Fardh Salaat, then how can it ever be permissible for them to walk around the bazaars and shopping malls, which in the Sight of Allaah Ta`ala are the worst of places on earth?

Men, due to their Deeni unwariness and in subservience to the modern, un-Islaamic dictates of their wives have allowed them to do the shopping and gallivant the shopping malls. They have in fact opened the very doors of immorality and shamelessness which the Shariah has sought to close by enjoining the institution of *Hijaab*.

THE WOMAN WHO EMERGES FROM HER HOME ADORNED, COURTS THE ANGER OF ALLAAH TA`ALA

"It is reported from Maimoona binti Sa`ad τ that Nabi ρ said, 'No woman emerges (from her home) adorned with scent (and beautiful clothing), where men ogle at her, except that the Anger of Allaah descends upon her until she returns to her home.'" **[Tibrani / Kanz, vol. 16, page 161]**

NOTE:

One manner of adornment amongst the Arabs is to apply scent. In effect, that woman who applies make-up cosmetics and scent, in order to attract the attention of men and emerges from her home, is constantly under the Wrath of Allaah Ta`ala. Besides attracting the attention of strange men, what other reason can there be for a woman to adorn herself when emerging from the home? If a woman is unmarried then it is impermissible for her to emerge from the home adorned with the latest fashions, etc. However, if a woman is married then she may adorn herself, ***only*** for her husband and that too, ***only*** in the home. Not for other strange men. What other reason is there for emerging adorned? This sin and fashion is common nowadays. Women do not even have the slightest conscience about it. They do not even realise that they are paving their way into the Fire of Jahannum. If they desire Jannat, then they should only adorn themselves for their husbands. If there is a need to emerge from the home, then do so properly clad in Shar`i *Hijaab* and without any adornment whatsoever, so that the attention of others is not even cast on you. They should never see you in your normal attire and condition. In this way you will save yourself from their evil gazes, thereby saving yourself (and them) from sin.

CONSENT FOR WOMEN TO EMERGE FOR NECESSITY

***"Hadhrat Ibn Umar τ reports that Nabi ρ said, 'There is absolutely no share (permission) for women to emerge (from their homes), except in case of dire necessity.'"* [Tibrani / Kanz, vol. 16, page 163]**

NOTE:

This Hadith clearly states that there is no general consent for women to emerge from their homes without dire need. It has now become the norm for women to emerge from their homes. Without any need or perhaps for a small reason, they will go to the marketplace and bazaars. Such needs can easily be attended to by the men-folk, but still the women prefer to do it. They are never satisfied with what their husbands buy or bring, and they want to go out themselves to acquire their (petty) 'needs'. This is an attitude of immorality and lewdness. They shamelessly open their niqaabs when in the shops and speak to the men. These women shamelessly purchase their personal items of need from men. The Shariah has expressly forbidden this.

Yes, the Shariah has consented to a woman emerging in cases of dire need. If there is no man around to attend to a woman's need or if there is something which only a woman can do, then she may emerge. For example, if she or her child needs a doctor urgently, and there is no men-folk to attend to her, then she may emerge. If there is some real family crises, and there is no men around to attend to it, then she may emerge. If there is no men-folk or servant to go and buy something for her, then she may emerge to go an buy it.

However in all theses cases she must emerge properly clad. She should cover her face and keep it covered until she returns. It is especially necessary for young girls and women to keep their faces covered at all times. If possible, then one should only emerge with a

child or servant (i.e. not alone), as this will further enhance her chastity.

THE CONSENT TO EMERGE AND THE MANNER IN WHICH TO DO IT

***"Aishah τ reports that Nabi ρ said, 'Allaah has consented to you (women) emerging (from the home) to fulfil your needs.'"* [Bukhari, vol. 2, page 788]**

NOTE:

From this we should realise that the Shariah is not so stringent and strict that it completely prohibits a woman from emerging from her home. She is allowed to emerge in cases of need. However, when she does this then it must be done keeping in consideration the Shariah *Hijaab*. She needs the husband's consent and she should not emerge alone. She should always endeavour to take some man (family member) with her when she emerges from the home. At the very least, if there is no man available she may take a young boy (her son, nephew, etc.). This will further protect her honour and chastity, so that if any man sees her he will not make any advances to her, as opposed to if she is alone. It is not permissible for young girls to emerge from the home for no reason at all. This leads to immorality and sin.

Nowadays, young girls and women emerge from the home when they wish and go where they wish without even taking consent from their parents or husbands. This is impermissible and haraam. A woman should always keep someone with her if she has to emerge for a need. The *nafs* and shaitaan should never be given any opportunity to take advantage of a situation. One should also remember that when emerging, there should be absolutely no adornment. She should wear a *plain and simple* cloak when

emerging. **It is stated in Majaalis-e-Abraar, from Ibn Humaam (rahmatullahi alaihi) that a woman is only consented to emerge from the home when she has absolutely no adornment whatsoever. [page 71]**

HOW SHOULD WOMEN WALK ON THE ROAD?

***"Ibn Umar τ reports that Nabi ρ said, 'There is no share for women to emerge (from the home), except for a dire need, and there is no share for them on the road except the edges (pavements).'"* [Tibrani / Kanz, vol. 16, page 163]**

NOTE:

This Hadith explains, together with the consent for women to emerge from the homes, the manner and place for them to walk. Since the road is used for fast vehicles and is generally a domain of men, women are expected to walk discreetly on the side of the roads. Besides the unnecessary mixing which will occur on the roads, the woman will be saved from accidents, etc. The side of the road offers safety, precaution and extra concealment. This is the reason why the Shariah has specified walking on the side of the roads.

O our mothers and sisters! In the first place, do not venture out of your homes and gallivant the malls, without genuine Shar`i need. If there is a need for you to emerge from your home, then walk discreetly and inconspicuously on the side of the road. Maintain and safeguard your chastity, honour and dignity. In this you will find safety, peace and reward.

WOMEN SHOULD SEE THAT THEY WALK ON THE SIDES

"Abi Usaid τ reports that when Rasululllaah ρ emerged from the Masjid and he noted that the men and women where intermingling on the road, he said to the women, 'Remain at the back. You do not have permission to walk on the roads. For you are the sidewalks (i.e. women should walk on the very extreme corners of the pavements – against the walls).'" **[Abu Dawood, page 359 / Husn Uswah, page 369]**

NOTE:

Intermingling of men and women is totally prohibited. The roads are usually crowded with men. In such cases it is best that women do not walk on the roads, since there is a possibility of being shoved and touched. There is a possibility of immoral men making lustful advances. As a precautionary measure and in keeping greater concealment in mind, the Shariah has instructed that women walk on the sides. Besides this, there is also the safety of being soiled with mud etc.

A WOMAN WHO EMERGES ADORNED IS ACCURSED

"Hadhrat Aishah τ reports that whilst Rasululllaah ρ was sitting in the Masjid, an attractively adorned woman from (the clan of) Muzaina entered. Nabi ρ said, 'O people! Prohibit your women from cladding themselves with beauty (when emerging) and strutting (seductively) in the Masjid. The Bani Israeel were not cursed until their women adopted adornment (and fashion) and strutted (proudly/seductively) in the Musaajid.'" **[Targheeb, vol. 3, page 61 / Ibn Majah]**

NOTE:

From this we realise that to adorn oneself when emerging from the home is an accursed act. The Bani Israeel were accursed and became liable for punishment because their women adopted fashion and adornment. We should also realise that this is such a despicable act that its sin and destruction envelopes the entire nation. For this reason the husband, father or senior in the home should prohibit their womenfolk from emerging adorned. This duty is Waajib (compulsory). If the husband, father or elder brother do not prohibit such lewdness, then they will all share in the sin and punishment.

WHERE DOES GOODNESS LIE FOR WOMEN?

"Hadhrat Ali τ reports, 'I was once in the company of Rasululllaah ρ when he asked me, 'What is the best thing for women?' I remained silent. When I returned home, I asked Faatimah, 'What is the best thing for women?' She replied, 'That no man sees her.'" **[It-tihaafus Saadah, page 362 / Kashful Astaar, vol. 2, page 151]**

NOTE:

In this Hadith there is emphasis on concealment for women. A woman should exercise such precaution that besides her *mahram* relatives, no other man should look at her. How sad it is that the thing in which lies goodness and decency for women is being abandoned. Generally we find in the working class circles, there is total and complete abandonment of *purdah.*

Workers, and all other employees come in front of the women without any form of *purdah* without any hesitation or shyness. They deal and conduct business openly and without shame. This is most certainly not permissible or allowed. Beloved mothers and sisters! Spend your life today in *purdah* and Shar`i concealment, tomorrow you will taste Jannat. Conduct your lives today in accordance to the

dictates of Allaah Ta`ala and His Rasul ρ, tomorrow you will spend your life in accordance to whatever your heart desires. Exercise precaution, and tomorrow in Jannat you will be totally free.

THE WOMAN WHO ADOPTS FASHIONABLE STYLES WILL BE IN DARKNESS ON THE DAY OF QIYAAMAH

"It is reported from Maimoonah binti Sa`ad, who was the servant of Nabi ρ, that Rasululllaah ρ said, 'That woman who struts around in adornment (and fashion), for others besides her husband, will be in total darkness on the Day of Qiyaamah. She will have no light.'" **[Tirmidhi, page 230 / Jaamius Sagheer, page 497 / Faidhul Qadeer, vol. 5, page 507]**

NOTE:

The words in the Hadith refers to those women who strut around more audaciously and incitingly on account of their fashionable wear. [Faidhul Qadeer Commentary of Jamius Sagheer, vol. 5, page 507 / Footnote of Targheeb, vol. 3, page 85]

A free woman who emerges from her home without *Hijaab* and donned in beautiful fashionable clothing does so in order to attract the attention of strange men and other women towards her. These women find pleasure and satisfaction in such attention. Besides the pious and devout women, these women do not wear beautiful and fashionable clothing for their husbands. However, when they emerge they don all the best clothing and make-up, etc. so as to solicit the lustful and surreptitious attention of strangers. This attitude is haraam! It is totally forbidden and accursed. These women entice others to gaze at them with gazes of lust and *zina*. Allamah Ibnul Haaj Makki has written in 'Madkhal' regarding this haraam practice of women where they emerge in full adornment and fashion. He writes, *"These women, when they emerge from their*

homes, then they do so fully adorned and with jewellery. They strut around shameless and amongst men, so that they (the men) gaze at them. They walk around freely amongst the crowds of men and mounted on horseback." [page 245]

All such acts are impermissible, haraam and accursed. Such women will not even smell the fragrance of Jannat. On the Day of Qiyaamah they will be in total darkness. What a dreadful and fearful punishment awaits them, which they earn for just a few days of worldly pleasure and frolic. What an unfortunate and ill-fated plight. When a woman emerges fully adorned, then shaitaan pursues her and inspires her and others with evil. Women should adorn and beautify themselves at home for their husbands. When they have to emerge, then they should do so in inconspicuous plain clothes (a *plain* sheet/cloak). The women of Bani Israeel adopted this manner of beautifying themselves for others, and they were accursed. Save yourselves today from fashion clothes and emerging from the home, and tomorrow you will taste the sweetness of Jannat.

CLOSING UP THE HOLES AND WINDOWS OF THE HOME

Imaam Ghazaali (rahmatullahi alaihi) states that the Sahaabah τ would close up the holes and gaps in their homes and walls so that their women could not ogle and look at other men from inside. Hadhrat Ma`aaz bin Jabal τ once saw a woman looking out of the window at some men, and he severely reprimanded and rebuked her. **[It-tihaafus Saadah / Sharah of Ihyaa, vol. 5, page 362]**

NOTE:

From this we note that it is also impermissible for women to look and ogle at men. If the women are habituated to such actions, then the senior men-folk of the house should prevent them. Just as

goodness lies in men not ogling and staring at women, the same applies to women that they should not stare and ogle at men.

Sad, very sad, that the condition today has deteriorated to such a low ebb that men and women intermingle, laugh and frolic about without any conscience.

All such occasions are those of *zina*. O slaves of Allaah! Control your *nafs* and adopt modesty and concealment. Tomorrow you will taste the beauty and sweetness of Jannat.

WOMEN ARE NOT ALLOWED TO JOURNEY ALONE

***"Ibn Umar τ reports that Nabi ρ said, 'A woman should not travel a journey of three days except with a Mahram'"* [Bukhari, vol. 1, page 147 / Tahaawi, vol. 1, page 357]**

***"Abu Hurairah τ reports that Rasululllaah ρ said, 'A woman should not travel except with a Mahram.'"* [Tahaawi, vol. 1, page 357]**

NOTE:

The actual ruling and decree for women is that they remain within their homes and spend their lives in concealment. There should be no opportunity in their lives where they have to mix and intermingle with strange men. However, if there is a pressing need to travel, then they should not travel alone, since this is contrary to *purdah*. If she needs to travel, then she must make arrangements for some *mahram* to travel with her. For a woman to travel without a *mahram* is haraam. If she has no *mahram* then she even has no permission to travel for Hajj. Nowadays, our women are influenced by the western society and they travel long distances without any *mahram*. It is impermissible for a woman to travel alone, even if the journey lasts

a day or part of the day. Even if she has other women accompanying her it is impermissible. There has to be a *mahram* male accompanying a women on journey. Whether she travels by bus, train or even a few hours/minutes by aeroplane, in all cases it is impermissible for her to travel alone. If the woman travels alone, then her husband or father (whoever she is subservient to) will share in the sin with her. Save yourself today from such sins and tomorrow you will taste Jannat.

IT IS IMPERMISSIBLE FOR WOMEN TO ATTEND A JANAZAH (BURIAL)

"Ibn Umar τ reports that Rasululllaah ρ said, 'There is no reward for women to follow (attend) a burial (in fact there is sin).'" **[Baihaqi / Kanzul Ummaal, vol. 16, page 169]**

"Abi Qatadah τ reports that Rasululllaah ρ said, 'There is no (reward in) battle (jihad), Jumuah and following a burial for women.'" **[Kanzul Ummaal, vol. 16, page 169]**

NOTE:

Purdah is Waajib for women. They are not permitted to attend the Fardh Salaat in the Masjid. Salaat in *Jamaat* (congregation) is not binding upon them. They are not allowed (in the Shariah) to attend Eid and Jumuah Salaat. Similarly, they are not allowed to attend Janaazah Salaat. Neither are they allowed to walk with the bier or enter the graveyard.

It is noted in some large towns/villages where women attend the Janaazah and walk with the bier. Such actions are not permissible and expressly prohibited by Nabi ρ. There is a narration expressing such prohibition in Abu Dawood by Hadhrat Umme Atiya τ. When

women are prohibited by the Shariah to attend places of Ibaadat, then all the more are they prohibited to attend social and other gatherings. Nowadays women attend all sorts of fun and fairs. This is sinful and haraam. However, under strict *purdah* and proper arrangements, they may attend gatherings of lectures and advice, if it is held very close to their homes.

WOMEN WHO ATTEND THE MAUSOLEUMS AND TOMBS WILL NOT EVEN SMELL THE FRAGRANCE OF JANNAT

"It is reported by Abu Hurairah and Salmaan τ that once Nabi ρ emerged from the Masjid and stood at the door of his home. Hadhrat Faatimah τ came and Nabi ρ asked her, ***'Where do you come from?' She replied, 'I went to the home of a certain woman who had passed away.'*** *Nabi ρ asked her, 'Did you go to her graveside?' She replied, 'I seek protection in Allaah Ta`ala, that I do (what you have prohibited) after I have heard you say what you have said.' Nabi ρ then said,* ***'Had you visited her graveside, then you would never have smelled the fragrance of Jannat.'"*** **[Nisaabul Ihtisaab, page 140]**

NOTE:

It is an accursed act for women to attend graveyards and mausoleums. Ignorant women go to the mausoleums of pious people and become involved in all sorts of impermissible acts. Such actions are sinful and takes one further away from Jannat. The following in stated in the famous Fiqh Kitaab 'Nisaabul Ihtisaab':

"Question: On Thursday evening women attend the mausoleums. Is there scope (permission) for this (in the Shariah)?
Answer: Do not ask whether it is permissible or not, rather ask how accursed this act is and how much of sin in involved. Listen! When a

woman intends to attend a mausoleum, then she is enveloped by the curses of Allaah Ta`ala and His angels. When she emerges from her home to proceed towards the mausoleum, she is ambushed by shaitaan on all fronts. And then when she enters the gravesite, the inmate of the grave curses, reviles and rebukes her, as long as she remains there (the mere presence of a strange woman at the graveside is a source of pain and discomfort for the inmate. Had this pious person (inmate of the grave) been alive, would he have allowed the woman to enter his quarters and gatherings? Most definitely not! So now after he has passed away he detests her presence). As she emerges from the gravesite, the curses of Allaah Ta`ala showers upon her, until she enters her home.
It is stated in one narration that when a woman emerges from her home with the intention of attending a mausoleum (gravesite), then she is beset with the curses of the seven heavens and seven earths. She also walks under the Curse of Allaah Ta`ala.
When woman remains in her home and makes dua of forgiveness (Isaal-e-Thawaab) for the deceased, then she acquires the reward of a Hajj and Umrah."

NOTE:

Just look at that! Not only is the attendance of a woman at the gravesite accursed, but she is beset with curses of the seven heavens and earths, even when she merely intends to go to the mausoleum. This is the fate of merely attending the gravesite. When the woman emerges from her home without proper Shar`i *hijaab* and mixes with strange men and gets involved in other haraam acts, then she loads upon herself curses upon curses.

Just think! Had that pious person been alive, would he have allowed women to come there without proper Shar`i *hijaab*? Most definitely not! Then, O beloved sisters, why do you involve yourself in such things? Why do you spend your time, money and energy, only to be cursed by Allaah Ta`ala and His Rasul ρ?

SEVERE REBUKE FOR HADHRAT FAATIMAH τ, THAT HAD SHE ATTENDED THE GRAVEYARD SHE WOULD HAVE BEEN DEPRIVED OF JANNAT

“Abdullah bin Umar τ reports that Nabi ρ asked, ‘Why have you emerged from your home, O Faatimah?’ She replied, ‘I went to the family of a certain deceased and made dua for mercy and forgiveness (consoled them) on their tragedy.’ He ρ said, ‘Perhaps you even went to the gravesite with them?’ She said, ‘I seek protection in Allaah, I could not go to the gravesite after I have heard you say what you have said (i.e. warning womenfolk not to go to the graves).’ ***Nabi ρ then said, ‘Had you gone with them to the gravesite, you would not have seen Jannat until your father’s grandfather had seen it.’”*** [Nisai, page 578 / Abu Dawood / Targheeb, vol. 6, page 155]

NOTE:

May Allaah Ta`ala protect us! What a severe reprimand and rebuke for women attending the graveyard. Nabi ρ warned his own beloved daughter that she would be deprived of Jannat had she attended the graveyard. Hadhrat Faatimah τ who will be the leader of women in Jannat, would never have done something which was forbidden by her father ρ.

THE CURSES OF ALLAAH TA`ALA AND RASULULLLAAH ρ FOR WOMEN WHO ATTEND URS AND MAUSOLEUMS

“Ibn Abbaas τ reports that Rasululllaah ρ cursed the women who visited the graves.”

"Abdur Rahmaan bin Hassaan bin Thaabit τ reports from his father that Nabi ρ cursed the women who visited graves." **[Abu Dawood, page 461 / Ibn Majah, page 114]**

"Abu Hurairah τ reports that Rasululllaah ρ cursed the women who visited graves." **[Ibid]**

NOTE:

Nabi ρ has severely warned against and rebuked women who attend gravesites and mausoleums. Women are generally weak-hearted and are easily influenced by the tricks and evil inspiration of shaitaan. Their attendance at mausoleums would corrupt their *Aqeedah* (beliefs) and involve them in polytheistic acts. Their chastity, honour and modesty would be lost. They would not be able to remain within the boundaries of the Shariah. They are easily caught up in the web of such evil. This is the reason why the Shariah has firmly warned them against visiting such places.

Shaitaan's evil influence quickly engulfs women. They are quickly and more easily predisposed to fun, entertainment and satisfying the nafs than to advices and counsel. This is also the reason why the Shariah has not ordained the congregational Salaat for women and prefers them performing their Salaat at home.

Notwithstanding this warnings and reprimands from the Shariah, one still sees the heavy presence of women at *urs* and mausoleums. One will see in the gravesites of the pious predecessors at Lahore, Delhi, Ajmer, etc., that the presence of women is overwhelming, who flock their in the immodest appearances and involved in the worst types of haraam acts. They come there in their fashion and trends. Any sincere man who wishes to attend these gravesites to pay his respects and make dua for the inmate, is easily affected by this show.

These women are there with their uncovered hair, and fashions, openly inviting *zina*. Just as people celebrate and party at a wedding function these women behave at the sanctified gravesites. There is laughter and frolicking. Fun and entertainment is the order of the day. These places which are meant to be venues of lesson and recognition (of the realities of life), have become havens of fun and fancy. At the (bid`ah) *urs* functions which are held at some mausoleums, buses and truckloads of woman attend, all dressed and attired in fashion and adornment. Young girls frolic at such venues without any Shar`i *purdah* or shame. They are supposed to be attending such places to take lesson and realise the ultimate journey of life, but they openly flaunt and transgress the Shariah. Do they come there to learn or take lesson? Definitely not! This is a gathering of *fussaaqs and Faajirs*. This is the reason why, in order to close the doors of evil and fitnah, Allaah Ta`ala and Nabi ρ have prohibited the attendance of women and cursed their attendance. The Shariah understands the nature and temperament of women. How sad that people carry out evil and haraam acts deeming them to be Ibaadat and rewarding. It is as though they are flinging themselves into Jahannum.

Just as some people save up for Hajj, there are ignorant men and women who save up to attend the annual *urs* functions at these mausoleums, thinking it to be a means for their salvation and forgiveness. Alas, how sad! Their attendance and their frivolities make them accursed and liable for severe punishment.

Can something which Allaah Ta`ala and His Rasul ρ cursed ever be a means for salvation and forgiveness?

How sad that nowadays the nature of people has changed. They regard irreligious acts as being part and parcel of Deen.

The activities that take place at these functions are mostly haraam and sinful. To travel and go to such places is also a sin.

Just think and reflect a little. If the functions of *urs* at the gravesites of pious persons were acts of Ibaadat and rewarding, then how is it that no such function is ever held at the sanctified gravesites of Nabi ρ, Hadhrat Abu Bakr τ, Hadhrat Umar τ and other great Sahaabah τ? No such function is ever held at the gravesite of any of the Ambiyaa υ. If there was to be such a function held at the gravesites of Ambiyaa υ, then Nabi ρ would most certainly have instructed the Sahaabah τ to uphold this practice. When such practices were never held during the *Khairul Quroon* (best of eras immediately after Nabi - ρ), then we must clearly understand that such practices are ***not*** part of our Deen. It is the innovations of ignoramuses.

If these functions were minus the evils and haraam practices, then there *may* be permission for men to attend (if there was benefit therein), however, it is haraam for women to attend such functions under any circumstance.

O mothers and sisters! Do not indulge in such haraam practices thereby making Jahannum incumbent upon yourself. Do not invite the curse of Allaah Ta`ala and His Rasul ρ. When Allaah's Rasul ρ has cursed an act, then do not consider what anyone else might say. What face will you show to Nabi ρ on Qiyaamah?

Advise and discourage those sisters and friends of yours who may be involved in such haraam acts.

IT IS HARAAM FOR WOMEN TO SIT WITH STRANGE MEN

"Ibn Abbaas τ reports that Rasululllaah ρ said, 'A man should never be in isolation with a strange female, except with (the presence of) a mahram (male).'" **[Bukhari, vol. 2, page 787]**

NOTE:

It is haraam for a woman to sit in such a place where there is another strange man and no *mahram* male is present. Shaitaan will involve them in the sins of the eyes, ears and heart. Many a times such immoral mixing leads to haraam outcomes.

In present times we see, especially in the cities, where women, specifically young girls, mixing freely with strange men in the workplaces and bazaars, without a shred of guilt or concern. Precaution is thrown to the wind.

Such employment where there will be mixing and intermingling with strange men, is undoubtedly haraam and sinful. May Allaah Ta`ala save us all from the evils of western education and its haraam consequences. It is impermissible and incorrect for a woman to speak with a strange man without genuine Shar`i reason. If there is no *hijaab* between the two, then the sin is greatly aggravated. Save yourself from such sins, even if at the cost of some little worldly benefit. Tomorrow you will enjoy the fruits of Jannat.

A WOMAN IS PROHIBITED FROM EVEN LOOKING AND GAZING AT STRANGE MEN

"Umme Salmah τ reports, 'I was once with Nabi ρ and Maimoonah (binti Haarith) was also present, when Ibn Umme Maktoom (a blind Sahaabi) came. This was the time after the laws of hijaab were revealed. He entered the room where we were. Nabi ρ told us, 'Conceal yourselves from him.' We exclaimed, 'O Rasululllaah ρ! Is he not blind? He cannot see us.' Nabi ρ said, 'Are the two of you also blind? Can the two of you not see him?'''"
[Abu Dawood, vol.2, page, 568 / Husnul Uswa, page 369]

NOTE:

Heed this note that women are to adopt cautiousness against strange men. Without any genuine Shar`i need or reason they should not look at, speak or gaze at strange men. Women today are not cautious about this. They ogle and gaze at men through their windows, thinking that there is no harm in this. This Hadith clearly prohibits this. When looking at them is prohibited, then how much worse would sitting, laughing and intermingling with them be.

What is the condition of those women who work in offices, etc. Outwardly they appear to be easing their worldly life, but in reality they are paving the way to Jahannum. May Allaah Ta`ala save us! All this is the influence and affects of westernism and modernism.

TO LAUGH AND ASSOCIATE WITH BROTHERS-IN-LAW IS HARAAM

"Uqbah bin Aamir τ reports from Rasululllaah ρ that he said, 'Save yourselves from entering upon women.' A man from the Ansaar asked, 'O Rasululllaah ρ, What about the brother-in-law?' Nabi ρ replied, 'The brother-in-law is death.'" **[Bukhari, vol. 2, page 787]**

NOTE:

One should consider well the words used in the Hadith that the brother-in-law (brother of the husband) of a woman is referred to as her death. Just as death means destruction and ruination, so too does the brother-in-law to his sister-in-law. It is stated in the commentary of Bukhari Shareef that just as one avoids and stays away from death so too should a woman try to keep away from her brother-in-law. Since the woman is a man's brother's wife, shaitaan comes in

and plays havoc. We see in our society that brothers and sisters in law, laugh, jest and intermingle without concern or barriers. They regard intermingling as being part of their life. This attitude and action is haraam and totally impermissible. All such actions are inherited from the kuffaar. A woman must make *purdah* (conceal herself) from her husband's brothers. Not to mention laughing and joking, she must not even speak to them, unless very necessary. The men should also keep away and observe *Hijaab* from their sisters-in-law. Adopt *hijaab* today and curtail and stop all intermingling. Save yourself from sin and tomorrow you will taste and enjoy the pleasures of Jannat.

THERE ARE TWO STAGES FOR WOMEN

"Ibn Abbaas τ reports that Nabi ρ said, 'There are two (stages of) concealments for women; the grave and husband.'" **[Kanzul Ummaal, vol. 16, page 171]**

NOTE:

The meaning is that there are two places where a woman will find peace, chastity, honour and safety, where she will be saved from sin. One is the husband's home (i.e. during her lifetime) and the second, after death, will be her grave. Besides these, for her to roam around the marketplaces, bazaars, parks, etc., are all acts contrary to the spirit of *purdah* and *Hijaab*.

From this we understand that it is incorrect for women to work out of their homes, because these are venues where intermingling with men is unavoidable. For women to work, as they do nowadays in offices, etc., necessitates intermingling with men where their chastity and honour are violated, is haraam and totally incorrect. Such are acts of shame and disrepute. Office (outside) work is ***not*** for women. If there is a pressing need for the woman to work, then

she should earn some income from her home. She should pass her life with little difficulty and hardship, and sacrifice the pleasures of the world, and Insha-Allaah Ta`ala, tomorrow she will taste the beauties of Jannat. The toiling of this world is but temporary, whereas the Aakhirah and Jannat are forever and ever.

A WOMAN WHO EMERGES ADORNED IS AN ADULTEROUS / PROSTITUTE

"Abi Moosa τ reports that Rasululllaah ρ said, 'When a women applies scent and passes by a group (of men) who can smell her fragrance, is an adulterer/ prostitute.'" **[Kanzul Ummaal, vol. 16, page 159]**

NOTE:

In Arab society, when a woman applies perfume it is regarded as adornment. When a woman applies scent and roams around the roads and bazaars, then it is quite obvious that she intends to attract attention towards herself. When a woman carries out such acts where she incites and invites the attention of men towards herself, then she is in actual fact inviting towards *zina*. In this very same category would be those women who apply make-up and other cosmetics and adornment and wander around the bazaars, parks, etc., as is common nowadays. All such acts are haraam and such women are classified as prostitutes.

They do this so that they can be the 'talk of the town' among the boys/men. May Allaah Ta`ala save us, all this is haraam and *zina*. Even the 'learned' members of our societies are guilty of this heinous crime. They send their daughters out to schools, colleges, etc., where they adorn themselves. All this is haraam an impermissible. Any 'knowledge' which is acquired in a haraam manner attracts the Anger and Wrath of Allaah Ta`ala.

It has nowadays become the norm for young, unmarried girls to roam the bazaars and streets, adorned and in their latest fashions. *Purdah* has become extinct in the present-day Muslim homes. Islaamic culture and lifestyle is nowhere to be found in our societies. Women regard donning *purdah* and *hijaab,* before marriage as being taboo. Mixing with the enemies of Allaah Ta`ala and His Rasul ρ, have corrupted the minds of the people today. When women roam around adorned, then the least form of *zina* that takes place is that of the eyes. Today's society is one of fashion and show. In Islaamic terms such behaviour is accursed and hateful. Islaam has a complete system of life and culture. Non-Muslims do not enjoy such clean culture and lifestyles. They follow their whims and fancies. If only people would understand. In this type of western societies, honour and chastity is totally lost. These shameless children walk hand in hand with strangers right in front of their parents. The bier of honour and chastity has been removed from our homes. Whilst parents also lament, they are very ones who allow this evil to escalate.

The Qur`aan Majeed instructs the household of Nabi ρ that they should not make a display of themselves as the women of former ignorant times. In the former times of ignorance the women would emerge fully adorned and in fashion. Whilst the Noble wives of Nabi ρ were epitomes of chastity and morality, there is consensus in the Ummat that this instruction of the Qur`aan Majeed applies all the more to Muslim women in general.

LEADERSHIP AND HIGH OFFICE IS NOT PERMISSIBLE FOR WOMEN

"Abu Bakrah τ reports that when the news that the daughter of Kisrah was ruling over the Persians, he said, 'That nation will never be successful, which has placed a woman as its ruler.'"

[Tirmidhi, vol. 2, page 52 / Mishkaat, page 321 / Bukhari, vol.2, page 63]

NOTE:

From this Hadith we realise that any nation or organisation which makes a woman its ruler, manager, principal or leader, where she controls the affairs, will never be successful.

The reason for this is that a woman is supposed to be in concealment and not intermingle in society and amongst men. When a woman adheres to the Shariah, then she will not be able to administer a responsibility such as leadership. Another Hadith describes women as *'Naqisaat-e-Aql'* (deficient in intelligence). Even if we accept that a woman has acquired some knowledge and understanding, still too she will not be superior to men such that she is able to rule over them.
The Qur`aan Majeed states, *"Men are superior to women"*. We understand that it is impermissible to appoint a woman as a leader or manager, etc. They are supposed to be in concealment. For a woman to associate with men and intermingle is contrary to the teachings of the Deen. Muslim women have seen the ways and mannerism of the kuffaar women and have adopted it. What Shariah have these kuffaar got? Their Jannat and domain of pleasure is this world. We have the Shariah to follow and the injunctions of Allaah Ta`ala and His Rasul ρ. We have to be subservient to the Deen and we have to answer to Allaah Ta`ala. For this reason, abandon all worldly posts which necessitate intermingling and abandonment of *purdah.* Tomorrow you can rule with pleasure in your Jannat. Alternatively you can taste the punishment of your worldly pleasures and disobediences. If there is a need to earn a living then do so in your own home. If you have a husband then adopt patience on whatever he earns.

THE INJUNCTION TO WEAR A THICK HEADSCARF

***"Alqamah reports from his mother who says, 'Hafsah binti Abdir Rahmaan entered (the quarters of) Aishah τ wearing a thin scarf. Aishah τ tore it up and placed a thick scarf on her head.'"* [Muwatta Imaam Maalik / Mishkaat, page 377]**

NOTE:

Wearing of such thin clothes through which the hair or body is visible, is strictly impermissible. For this Hadhrat Aishah τ tore the scarf, in order to save the lady from sin. It is clear that one is allowed to do such acts when warning or counselling a learned pious person. In 'exchange' Hadhrat Aishah τ gave a thick scarf, which was a rewarding act.

HOW IS THE SCARF SUPPOSED TO BE?

***"It is reported from Hadhrat Aishah τ that she said, 'May Allaah have mercy on the women of the first Muhaajireen. When Allaah revealed the Aayat, 'And they (women) should place (cover with) their scarves their bosoms', they (immediately, without any hesitation) tore up (pieces) from their thick cloaks and used it as scarves.'"* [Bukhari, vol. 2, page 700]**

NOTE:

It is impermissible to wear such clothing which is see-through, whereby the skin, hair or any part or colour of the body is visible. The thick scarf which is to be worn by women has dissipated into non-existence, and women nowadays wear western-style thin scarves. These too, are worn as cosmetic adornment. It serves as

neither concealment nor *purdah*. Salaat is invalid if performed in these scarves. Some women will wear a thick scarf/*burqah* for Salaat and at other times a thin scarf. If there are other menfolk in the home other than a woman's husband and children, then this type of (thin) scarf is totally impermissible.

THOSE WOMEN WHO DON THIN CLOTHING WILL NOT EVEN SMELL THE FRAGRANCE OF JANNAT

"Abu Hurairah τ reports that Rasululllaah ρ said, 'There are two categories of persons from the inmates of Jahannum which I have not yet seen (during my era); one group comprises those persons who languish whips which resemble the tails of cows, and they walk around striking the people (oppressively); the second group comprises of those women who (outwardly) don clothing but they are naked, they incline towards men and entice the men towards them, their heads are like the humps of camels and leaning (i.e. their hair will be tied into huge buns on top of their heads), such women will not enter Jannat or smell its fragrance, whereas its fragrance will span a distance of such and such (i.e. it is reported in another narration, a distance of 500 years journey).'" **[Muslim Shareef, vol. 2, page 205]**

NOTE:

Allaah, Allaah! What a severe warning. What a fearful prospective. The wearing of thin clothes means not even smelling the fragrance of Jannat. Beloved mothers and sisters! Fear Allaah and have mercy on yourselves. Today you may find a temporary pleasure in wearing such flimsy and thin clothes, and enjoy the attention you get by wearing this. You are in reality inviting people towards *zina* and lewdness. In exchange for this temporary haraam pleasure you will not only be deprived of Jannat but even the smell of Jannat will not reach you in the hereafter. What a useless and worthless bargain!

A THIN, SEE-THROUGH SCARF IS PROHIBITED

***"Aishah τ reports that Asma binti Abi Bakr came in the presence of Rasululllaah ρ, donning thin clothing. Nabi ρ turned away from her and said, 'O Asma! Indeed when a girl reaches maturity, then it is not correct that any part (of her body) be seen except this and this, and he ρ indicated towards his face and hands.'"* [Abu Dawood / Mishkaat, page 377]**

NOTE:

It should be noted that when a girl nears the age of maturity then all the laws of *hijaab* become applicable to her. How sad it is that in our societies *purdah* is not deemed necessary for such girls. Many girls attend schools and even when the signs of maturity develop in her or even when she matures, she is allowed to emerge from the home without proper Shar`i *hijaab*. In some places we see that people regard even the wearing of a *burqah* by an unmarried girl as being reprehensible. What a sinful attitude.

Nowadays we see scarves with names such a 'Pierre Cardin', 'Calvin Klein', etc., etc., which are not only thin but the hair shows right through them. Wearing such things are totally haraam and sinful. Salaat is not valid in such clothing. **It is sinful for those who remain in the house to have any part of the body uncovered or visible except the face and hands.**

Sometimes the neck, and part of the chest is carelessly left open. Women should be cautious about this, since such actions lead one to Jahannum and ruination.

IF A WOMAN HAS THIN CLOTHING THEN SHE MUST ALSO WEAR A LINING UNDERNEATH

***"It is reported from Dehya bin Khalifah τ who said, 'A piece of Qubti (A thin white) cloth came (was given) to Nabi ρ, and he gave it to me and said, 'Make it into two pieces and cut one piece into a kurta for yourself and give the other piece to your wife so she may use it as a scarf.' As I was leaving, Nabi ρ said, to me, 'Instruct your wife to place a lining beneath it so that her hair cannot be seen.''"* [Abu Dawood / Mishkaat, page 376]**

NOTE:

The body of women is *purdah*. It is haraam to display its shape or colour to men. This is a major sin. Hence it is haraam for women to don thin clothing and scarves, which reveal the shape and or colour of their bodies. They feel that if people see their bodies and admire it, it gives them a sense of satisfaction. Allaah, Allaah, this is an evil spiritually destructive notion. Such women will never see Jannat. Women who invite men towards *zina* with the eyes are doomed for severe punishment. What a dreadful fate.

Firstly, a woman should never wear such clothing. If she has such clothing which are thin and see-through, then she should wear a lining underneath so as to save herself from sin. Pay attention and adhere to the laws of *purdah* today, for tomorrow you will never regret it when you taste and enjoy the fruits and freedom of Jannat. In Jannat you will be able to wear whatever your heart pleases and go wherever your heart desires.

DUA OF MERCY AND FORGIVENESS FOR WOMEN WHO WEAR TROUSERS

"Hadhrat Ali τ reports, 'Once, on a rainy day, I was sitting with Nabi ρ at (the place of) Baqee. A woman was passing by with a load (on a donkey). The donkey's hoof slipped in the mud and it fell, taking the woman with it. Nabi ρ immediately turned his face away (so that he not see any part of her body). The people said, ***'O Rasululllaah ρ, she has on a trouser', upon which Nabi ρ said thrice,*** *'O Allaah, forgive those women in my Ummat who wear trousers.' Then he said, 'O people, adopt (the wearing of trousers – lower garments), for verily it is amongst the best of concealing clothes, and encourage your womenfolk, that when they emerge (they should also wear trousers).'*
'It is mentioned in another narration that Nabi ρ made a dua of mercy for the women who wear trousers.'" **[Majma`, vol. 5, page 122 / Aadaab Baihaqi, page 358]**

HOW LOW BENEATH THE ANKLES SHOULD THE TROUSERS OF WOMEN FLOW?

"Anas bin Maalik τ reports that indeed Rasululllaah ρ measured (gestured with his hand) for Faatimah a hand-span's length below her heel, and said, 'This is the limit (of where trousers should flow) for women.'" **[Majma`uz Zawaaid, vol. 5, page 127]**

NOTE:

Since the heel and ankle of a woman is part of her *satr*, she should conceal them as well. Even though there is consent to leave the foot open, nevertheless, where there is the presence of immoral and depraved men (and that all over nowadays), it is necessary that a woman cover as much of her body as possible. In present times of social immorality, it is best for women to wear socks and black hand-gloves so that the complexion of her skin is not visible.

It is incumbent that women cover their ankles, therefore it is necessary to allow the trousers to flow loosely below the ankles.

One should take note that since so much stress is placed on covering the heels and ankles, how much more cautious must a woman not be regarding her face and wrists?

Generally, when a *burqah* of a woman is small at the head side, then the top part of the wrists tend to be unconcealed. This is sinful. It has nowadays become a fashion to wear such *burqahs* where the face and wrists are visible. May Allaah Ta`ala have mercy on us, shaitaan has asserted such an influence that what is supposed to be a form of *purdah* has now become an object of fashion. A *burqah* is supposed to be a black inconspicuous outer covering and not an article of fashion and show.

WEARING OF CLOTHING BELOW THE ANKLE IS NOT PROHIBITED FOR WOMEN, IN FACT IT IS INCUMBENT

"Ibn Umar τ reports that Rasululllaah ρ said, 'Whoever lowers his clothes below his ankles (due to pride), Allaah will not look at him on the Day of Qiyaamah. Umme Salmah asked, 'What should women do regarding the length (of their clothing)?' He ρ replied, 'A hand-span (below the ankle).' She asked, 'With this their feet remain exposed.' He said, 'Then it should kept another hand-span's length and not more than this.' Imaam Tirmidhi said, ***'This Hadith indicates consent for women to wear clothes below the ankles, because this is more concealing.'"*** **[Tirmidhi, page 206]**

NOTE:

This Hadith contains severe warnings against having any piece of clothing worn beneath the ankles. Hadhrat Umme Salmah τ enquired that if a woman were to wear clothing above the ankles

then part of her shin would show, hence what would the ruling be regarding women. Nabi ρ expounded saying that this ruling of wearing clothing above the ankles was expressly for males and that females are to wear their clothing (at least) one hand-span below the ankles, so that their ankles are concealed. Some ignoramuses prevent women from wearing clothing below their ankles. This is the result of plain ignorance and inanity.

IT IS IMPERMISSIBLE AND HARAAM FOR WOMEN TO WEAR SHOES (WHICH RESEMBLE THAT OF MEN'S)

***"Ibn Abi Mulaikah τ reports that it was asked of Aishah, 'Can women wear shoes (similar to men)?' She replied, 'Rasululllaah ρ has cursed the 'women-men' (i.e. women who imitate men) amongst the women.'"* [Abu Dawood / Mishkaat, page 383]**

NOTE:

The wearing of shoes are expressly for men. Also, this is a habit and style of the Jews and Christians. It is haraam for women to wear or cover themselves with anything which resembles men. Such women fall under the curse of Allaah Ta`ala and Rasululllaah ρ. There are many narrations which state that women who imitate men are under the curse of Allaah Ta`ala.

Such styles and habits have entered the homes of Muslim through the kuffaar. By us looking at them, we have taken to imitating their styles and habits. Similar is the issue regarding shoes.

Beloved sisters! Do not involve yourself the curse of Allaah Ta`ala by adopting the styles of the kuffaar and the west. Stick to our Islaamic culture. Conduct your lives in accordance to the dictates of Allaah Ta`ala and His Rasul ρ. You will be resurrected on the Day

of Qiyaamah with those whom you have imitated. Tread the path of Allaah Ta`ala's Choice and Decrees today and tomorrow you will return to complete and everlasting bliss.

ALLAAH TA`ALA'S CURSE IS ON THAT WOMAN WHO ADORNS HERSELF WITH TINKLING AND EXHIBITING JEWELLERY

"Abi Umaamah τ reports that Rasululllaah ρ said that verily Allaah detests the sounds of anklets (tinkling jewellery) like He detests music. The owner (one wearing) of this jewellery will be punished like how the musician will be punished. None except the accursed wear anklets (jewellery) which tinkle." **[Dailami / Kanz, vol. 16, page 164]**

NOTE:

The female herself is *purdah* (an object of concealment), her voice is *purdah* and everything related to her body is *purdah*. Every such sound emanating from the women which attracts or draws the attention of men towards her is impermissible and haraam. Similarly, every such article of cloth worn by the woman, which attracts the gaze of men towards her is impermissible.

Anklets and other articles of jewellery which tinkle, are the specialties of animals (like bells around the cow's neck) which are used to announce their presence. Such things are below the dignity of humans.

The Qur`aan Majeed also prohibits (for women) the wearing of jewellery and shoes which tinkle (make a noise). The Aayat is *"And they (women) should not strike their feet..."*. The commentary of this Aayat includes all such jewellery which has something placed inside in order to tinkle; or if one piece of jewellery strikes another it

resounds; or when a woman strikes her feet on the ground with such force that it attracts attention towards herself. All such things fall under the ambit of this Aayat and are haraam.

Many Fuqahaa have mentioned that since the tinkling of jewellery which reaches the ears of *ghair mahram* men is impermissible and haraam, then all the more severe and impermissible is the voice of women reaching *ghair mahram* men. [Ma`arif Para, vol. 18, page 118]

Generally village women wear trinkets around their hands and feet which tinkle. This is impermissible and haraam.

DISCHARGE THE ZAKAAT ON YOUR JEWELLERY WITH VIGILANCE

"Amar bin Shuaib reports from his father who reports from his grandfather that two women came into the presence of Nabi ρ with gold bangles on their hands. He ρ asked them, 'Have you discharged the Zakaat (for those gold bangles)?' ***They replied in the negative. Rasululllaah ρ then said to them, 'Would you like that Allaah garland you with bangles of Fire?' They replied, 'No!' Nabi ρ said, 'Discharge the Zakaat (on those bangles).'"*** **[Tirmidhi, page 138 / Mishkaat, page 160, Nisai, page 343]**

NOTE:

Generally women are negligent regarding the discharging of their Zakaat. Many a times the value of their jewellery exceeds the *nisaab* of Zakaat and they neither discharge their Zakaat nor do they make Qurbani. Even if they discharge Zakaat they do so merely on estimation and are not careful to calculate exactly how much is due on them.

There are severe warnings for people who, notwithstanding being of means, do not discharge their Zakaat. If Zakaat is Waajib on a person and he/she does not give it, then that very wealth will be made into Fire on the Day of Qiyaamah and their bodies will be branded therewith. May Allaah Ta`ala save us! What a severe punishment.

Beloved mothers and sisters! Take stock of your wealth, especially your jewellery. Enquire from the Ulama regarding its value and if it exceeds the value of *nisaab*, discharge your Zakaat.

If you do not have sufficient cash money to discharge Zakaat, then ask your husband to do so on your behalf. If your husband is also not of means, then sell off some of the jewellery and pay the Zakaat. Do not be careless and unwary. Pay your Zakaat today and tomorrow (in the Hereafter) you will not regret.

WARNINGS OF JAHANNUM FOR NON-PAYMENT OF ZAKAAT

"Aishah τ reports, 'Rasululllaah ρ once came to me and saw two silver rings on my hands, and asked, 'What is this O Aishah?' I replied, 'I made them to beautify myself for you, O Rasululllaah.' He asked, 'Have you discharged Zakaat for them?' I replied, 'No' or (I may have said), 'Masha-Allaah'. Nabi ρ said, 'This is sufficient for you (your entrance) into Jahannum (i.e. if you do not pay Zakaat thereupon).'" [Abu Dawood, page 218 / Targheeb vol. 1, page 556]

"Asma binti Yazeed τ reports, 'My aunt and I came into the presence of Nabi ρ wearing bangles of gold. He asked us, 'Have you paid the Zakaat on those?' We replied in the negative. Nabi ρ said, ***'Do you not fear that Allaah will garland you with bangles of Fire***

(on the Day of Qiyaamah)? Discharge you Zakaat.'" **[Targheeb, vol. 1, page 312]**

NOTE:

If one has gold or silver, whether it be in the form of jewellery which is worn daily, if its value equals or exceeds that of the nisaab, then Zakaat has to be discharged thereon. Generally women are careless and neglectful regarding this. Their bodies, jewellery boxes and cupboards are full of jewellery, but they do not give Zakaat thereupon. Years and years pass by in this neglectful state. Generally most women have jewellery that exceeds the nisaab of Zakaat, but they are unaware and unwary of this. In this way, they pave their way to Jahannum. If they do not have sufficient cash to discharge their Zakaat then they must ask their husbands to do so on their behalf, if the husband also cannot afford it, then they must sell of some of their jewellery to pay for the Zakaat. If you are unable to discharge the Zakaat, then reduce your jewellery so that its value is less than that of nisaab. Save yourselves from the Fire of Jahannum. If you are unsure regarding the masaail of Zakaat and the value of your jewellery then ask your husband to enquire from an Aalim and discharge your Zakaat obligation promptly.

THE INSTRUCTION FOR WOMEN TO SPEND IN OPTIONAL *SADAQAH* AND CHARITY

"Aishah τ reports that Rasululllaah ρ said, 'O Aishah! Save yourself from The Fire, even though it may be with a piece of date.'" **[Targheeb, vol. 2, page 6]**

NOTE:

If one looks at the present surrounding and conditions then it will be noted that women generally perform some Salaat and keep fasts,

however as far as giving charity, this is almost non-existent. Sometimes, women have less money, and even if they do have money they do not spend freely. Generally their charity does not exceed their sons, daughters, granddaughters and grandsons, etc.

According to their means, besides the obligatory Zakaat, women should spend some of their wealth in optional charity. They should spend on the Masjids, Madrasahs and poor. When they do spend in all these avenues, then they should not expect any (worldly) return. This reduces the urge and desire to spend in charity. *Sadaqah* and charity plays an important role in saving one from the Fire of Jahannum. Nabi ρ had strongly encouraged women to spend in the Path of Allaah Ta`ala, albeit a paltry sum, because charity saves one from the Fire of Jahannum. A piece of date is an insignificant item in Arab society. Sometimes a person is wholly deprived from spending in charity due to the excuse and debate regarding giving a large sum or a paltry sum in charity. This Hadith negates this argument and excuse. If one cannot give new clothes in charity, then give old clothes. One need not give his entire meal in charity, even if a little bread or gravy is given, it will suffice. The object is that one should not be over-concerned with how much or how little one is spending in optional charity.

Beloved sisters! Spend something today in the Path of Allaah, and Insha-Allaah tomorrow you will be saved from Jahannum.

ENCOURAGEMENT OF WOMEN TO SPEND IN CHARITY (*SADAQAH*)

"It is reported from Zainab τ the wife of Abdullah τ 'Rasululllaah ρ gave us (women) a sermon and said, 'O gathering of women! Spend in Sadaqah, even if from your jewellery. Verily you will be amongst the largest group of inmates of Jahannum on the Day of Qiyaamah.'" **[Tirmidhi, page 138 / Mishkaat, page 159 / Bukhari, page 198]**

NOTE:

There are many narrations wherein women are strongly encouraged to spend in charity, because it is not in the nature of women to do so willingly. The reasons for this are manifold. One of the reasons is that women are generally ignorant of the many virtues and benefits of spending in the Path of Allaah Ta`ala. They are deprived of Deeni advices and counsel and there is also a general laxity amongst women to read good Islaamic literature. On the other hand, their preoccupation in household activities and tending to the children, gives them little time to do else. Another point is that some women do not have sufficient money to spend. And then on the other hand even if they had, they are generally hesitant to spend in charity. It is contrary to their nature to do so. This is the reason why Nabi ρ encouraged them to spend, in order to remedy their miserliness and so that they may acquire reward thereby. On the other hand, since women are also not free from sinning and they do not find opportunity or time to repent, they are encouraged to spend in charity so as to save themselves from Jahannum. It cools the Anger of Allaah Ta`ala. Since Nabi ρ had prescribed the means of protection from the Fire of Jahannum, you should spend freely in charity. Even if you have little, spend little, but spend. This will be an expiation of your sins. The Sahaabiah τ removed their earrings and jewellery to spend in *Sadaqah*. Nowadays you need not give your jewellery, but at least spend something of your belongings.

AN ANECDOTE OF THE GENEROSITY OF BIBI ZAINAB τ

"Hadhrat Aishah τ narrates that the wives of Nabi ρ enquired from him as to who amongst them will be first to join him after his demise. Nabi ρ replied that it will be the one whose hand is the longest. They then took a measure and measured their hands. It

turned out that Hadhrat Sauda's τ hand was the longest. (Nevertheless it was Hadhrat Zainab who was the first amongst them that passed away). Eventually they understood that the metaphor of 'longest hand' referred to the one who spent the most in charity and optional charity. ***Hadhrat Zainab τ spent the most in charity and Sadaqah from all the other wives (of Nabi -ρ).*** **[Mishkaat, page 165]**

NOTE:

It is stated in the biography of Hadhrat Zainab τ that Hadhrat Aishah τ stated upon her (Hadhrat Zainab's) demise, *"Sad that today we have lost such a woman who had excellent qualities and traits, she was devout and a sanctuary to the orphans and destitute women."*

When Hadhrat Umar τ would send for her, her monthly stipend, then she would place all of it into one cloth and she would instruct Barza binti Rafi` to place her hand in the bottom of the contents and give to a certain orphan. In this way, without counting, she would distribute her wealth. If there was anything left over, she would give it to Barza, and she kept nothing for herself. She would then make dua that this wealth not come to her again. Once Hadhrat Umar τ sent for her 12 000 dirhams (silver coins), to spend on herself for her needs and necessities. She spend the entire amount in charity. When Hadhrat Umar τ heard about this, he sent her another thousand dirhams, and told her to spend thereof on herself. It transpired that she distributed this amount as well. [Seerat Mustafa, page 324]

EARNING MONEY BY NEEDLEWORK AND SPENDING THEREOF IN CHARITY

"Hadhrat Zainab τ was so eager and keen to spend in charity that she would earn money by doing needlework and she would spend of

her earnings in charity. In this regard her co-wife, Hadhrat Umme Salmah τ said, 'Zainab is very pious, devout (she would spend the nights in Ibaadat), she would keep many fasts and she would do needlework, whereby she would spend her earnings in charity.'" [Seerat Mustafa, page 324]

THE ENCOURAGEMENT FOR GIVING GIFTS AND ITS REWARD

"Hadhrat Abu Hurairah τ reports that Rasululllaah ρ said, 'Give gifts and engender love and affection.'" **[Faidhul Qadeer, vol. 2, page 203]**

NOTE:

Our Nabi ρ has encouraged us to share gifts amongst one another, as this is a means to increase and engender mutual love and affection. This may seem like a trivial matter but it has far-reaching repercussions. Each person will have good thoughts and relationship with the other, which is a good thing. For example, send some gravy to your neighbour or if you receive an excess of anything then send it to your neighbour or sister, brother, etc. This is a simple matter and not difficult or cumbersome, and yet it has far-reaching benefits. It is an excellent means of maintaining good strong mutual ties and relations. These good habits have become extinct in our present society. This is also the reason why we lack goodness and a healthy society.

THE REWARD OF GIVING A LOAN

"Anas τ reports that Rasululllaah ρ said, 'On the night of Mi`raj, I saw written on a door of Jannat, 'Sadaqah is (rewarded with) ten

***times its value, and a loan (is rewarded) with 18 times its value.'"* [Targheeb, vol. 2, page 19]**

NOTE:

From this we realise that there is greater reward in giving someone a loan. When a person cannot repay a loan then there is the possibility of relations being strained or breaking as a result. This is why giving a loan is more rewarding. Women should take particular note that if someone asks them for a loan and they have the means, then they should not hesitate in giving, because the reward is immense. Giving a loan is by far better and more rewarding than leaving one's money in the box. If due to poverty, a person is not able to repay the loan, then forgive him/her. There is immeasurable reward in this. Such women are promised the shade of the Arsh and glad tidings of safety from Jahannum. [Targheeb, vol. 2, page 46]

THE REWARD OF SPENDING ON YOUR HUSBAND

"It is reported from Zainab τ (the wife of Ibn Mas`ood - τ), 'I asked (Abu Hurairah - τ), 'Ask of Rasululllaah ρ for me if there is any reward if I spend upon my husband and his children?' I also told him, 'Do not divulge my identity.' He then went to Nabi ρ and asked him. He ρ asked, 'Who is this?' He replied, 'Zainab.' Nabiρ asked, 'Which Zainab?' He said, ' The wife of Abdullah.' Nabi ρ said, ***'Fine, she will receive (double reward) a reward for (spending on) a relative and the reward of Sadaqah.'"*** **[Tahawi Shareef, vol. 1, page 308]**

"It is reported in another narration that on the occasion of Hajjatul Wida, Nabi ρ addressing the women said, 'O gathering of women! Give Sadaqah even if it be your jewellery. Most of you will enter Jahannum.' Zainab then approached and asked, ***'My husband is***

poor, may I give him?' Nabi ρ said, 'Yes, you will receive double reward.'" **[Majma, vol. 3, page 122]**

NOTE:

Hadhrat Abdullah ibn Mas`ood τ who was the husband of Zainab was a poor man and his wife was wealthy. He had children from his previous wife, and they were in the care of this (second) wife. She thought to herself that these are house-people -- what reward will I receive if I spend on them? This is the reason why she asked of Nabi ρ, upon which he confirmed that she will receive not merely reward but double reward.

From this we understand that if a wife is of means and she spends on her husband so that his task of providing household needs is alleviated, then she will receive more reward as opposed to spending on someone else. Similarly to spend on the children of one's co-wife is also double rewarding. How sad that nowadays women afflict oppression on the step-children. Their rights are abused and they looked at with an 'evil-eye'. To harm one's step-children is a major sin, which deserves a severe punishment on the Day of Qiyaamah. A woman should afford them more attention that she does her own children.

GIVE THE BEGGAR SOMETHING, EVEN THOUGH IT MAY BE SOMETHING TRIVIAL

"It is reported from Umme Bajeed τ that she asked, 'O Rasululllaah ρ! Verily the poor people stand at my door and I do not find anything to give them.' Rasululllaah ρ said to her, ***'Even if you don't find except a burnt hoof, then give it to him in his hand.'"*** **[Targheeb, vol. 2, page 23]**

NOTE:

This is an emphasis that a beggar should not be allowed to go away from one's door empty-handed. Some desperate need has brought him to your door, hence if you have only something small and insignificant to give, then give it, so that he may not return empty-handed. Whatever little you may have give it to him, because he may not find anything at other people's homes.

You should give something that you have, and if he refuses it on account of it being trivial, then you will not be accountable. At times, one may witness the benefits of *Sadaqah* in the world. Give today and accumulate in the treasures of Allaah Ta`ala. Tomorrow you will reap the benefits thereof.

AN INCIDENT OF THE CHARITY OF WOMEN WHICH WAS GIVEN UPON ENCOURAGEMENT

"Hadhrat Jaabir τ reports that once he accompanied Nabi ρ on the occasion of Eid. The Salaat was performed prior to the Khutbah and there was no Athaan or Iqaamat. Upon the completion of the Salaat, Nabi ρ stood up taking support from Hadhrat Bilal τ. After praising Allaah Ta`ala, he gave a lecture. He advised the masses and encouraged them to obey Allaah Ta`ala. He ρ then went to the (section of the) women, accompanied by Hadhrat Bilal also. He gave a lecture and advised them to fear Allaah. He offered them advices. He spurred them with obedience to Allaah Ta`ala and said, 'You women! Spend in charity and Sadaqah. Most of you will enter Jahannum.' One woman asked, 'Why is this O Rasululllaah ρ?' ***Rasululllaah ρ replied, 'You (women) curse excessively and are ungrateful to your husbands.' The women then started removing their jewellery, necklaces, bangles, rings, etc. and threw it into the cloth of Hadhrat Bilal τ. They donated it in the Path of Allaah.'"***

[Bukhari Shareef, page 133 / Muslim Shareef, pages 289 and 317]

NOTE:

What a strong fear these woman had of Allaah Ta`ala and the Fire of Jahannum and what love for Nabi ρ! Upon the encouragement of Nabi ρ, they spent their valuable jewellery in the Path of Allaah Ta`ala. Will the women of today be able to do this? If they cannot do this, then at least they should donate the excess clothing in their cupboards to the poor. They should habituate themselves with giving in *Sadaqah.* An easy method is that they continuously give something or the other in the Path of Allaah Ta`ala. They should make it a habit that when they have new clothes sewn, then some old clothes be donated to the poor. Food should be given to the poor and occasionally sent to the widows and orphans. Invite the pious for meals. If a woman is unable to do all this due to paltry means, then she should encourage her husband to do it and she will reap the reward also.

From this we learn that women should be encouraged to spend in charity and *Sadaqah*, so that this becomes a shield and protection for her against the Fire of Jahannum. *Sadaqah* and charity is an excellent means of safeguarding oneself from the Fire of Jahannum. Spend according to your means and ability.

SPENDING ON ONE'S DIVORCED OR WIDOWED DAUGHTER

"Suraqah bin Maalik reports that Rasululllaah ρ said, 'Should I not show you the best of Sadaqah? Your daughter who has been returned to you (either divorced or widowed). She has no breadwinner besides you (spend on her and this is most rewarding for you)." **[Mishkaat, page 425 / Ibn Majah, page 26]**

NOTE:

An excellent form of *Sadaqah* is to spend on someone who is in real deep distress. One of the best forms of *Sadaqah* is to spend on one's daughter who has been widowed or divorced. Who else does she have in this stage of her life? It is stated in another Hadith that whoever redresses the person who is in distress, for him will be written seventy-two stages of forgiveness. Who can be more in distress or in need than the person whose only support or breadwinner has been removed?

Allaah forbid, if ever one is faced with this situation where one's daughter's husband gives her Talaaq or passes away, then one should call her to the home and make her comfortable. If possible then she should be remarried. If for some reason she cannot get married again, then she should not be rebuked or made to feel uncomfortable. In fact, she should be regarded as a means of *Barkat* (blessing) in one's life and one will be greatly rewarded (double reward) for spending in this avenue.

If such an unfortunate woman has no parents, then her brothers should take her into their care. They should spend freely on her. They will be rewarded double-fold for this generosity. They should be thankful that Allaah Ta`ala has granted them an opportunity to reap great rewards. The sister should also bear living with her brother with patience. She should not complain and tolerate any excesses. She should pass her life in a pleasant and jovial manner, paying attention to her Ibaadat.

THE REWARD FOR SPENDING ON ONE'S FAMILY MEMBERS

"It is reported from Salmaan bin Aamir τ that Nabi ρ said, 'Charity on the poor is (rewarded with the reward of) Sadaqah, and (spending charity) on family members is twofold; (the reward of) Sadaqah and (the reward of) strengthening family ties.' According to the words of Ibn Khuzaima, 'Two Sadaqahs; (the reward of) Sadaqah and strengthening family ties.'" [Targheeb, vol. 2, page 17]

NOTE:

The Hadith indicates double reward for giving *Sadaqah* to family members, because together with dispensing of *Sadaqah*, one is also strengthening family ties. There is great virtue extolled in the Hadith for maintaining good family relations. Generally, since people are acquainted with the household conditions of their family members and there are also times of differences between them, it is difficult to spend on them. So by spending on family, one is also opposing the naffs.

Generally women do not spend on family members owing to their various differences with them. So they must especially abandon all their trivial matters and not submit to shaitaani and *nafsaani* attitudes, and spend freely on family members. They should, for the pleasure of Allaah Ta`ala do what Allaah Ta`ala has deemed best for us.

CONSIDERATION FOR THE NEIGHBOUR AND THE INSTRUCTION TO SPEND CHARITY AND *SADAQAH* ON THEM

"Abu Zarr τ reports that Rasululllaah ρ said, 'O Abu Zarr! When you cook meat, then increase the water content in your curry, and distribute to your neighbours.'" [Adab Mufrad, page 25]

NOTE:

There are numerous narrations extolling and emphasising consideration and good relations with neighbours. How sad that nowadays the present conditions and attitudes are totally in opposition to the blessed instructions and words of our beloved Nabi ρ. If one’s neighbour is a prominent person who holds some high position, even though he may be lacking in Taqwa and Deen, he is treated kindly and excellently by neighbours. On the other hand, if the neighbour is a poor, deprived person who holds no standing in society, even though he may be Deeni inclined, people will disregard him and even cause him difficulty. Leave alone good relations, such a person is oppressed and taunted. Hurtful and spiteful statements are made about such pitiable and underprivileged persons.

Allaah Ta`ala’s Rasul ρ has encouraged us to maintain excellent relations with neighbours. He has advised that when we cook something special which is not a regular dish, then we should consider our neighbour as well. One should overlook and disregard any untoward attitude or statement made when one is practicing on this Hadith. When executing such good acts, then one is rewarded separately for the act and also for bearing and tolerating any difficulties. There will also be blessings in one’s sustenance.

PERPETUAL *SADAQAH* AND ITS IMPORTANCE

“Abu Hurairah τ reports that Rasululllaah ρ said, ‘When a person passes away, then his deeds end, except three, except his Sadaqah Jaariyah (perpetual charity), that knowledge which benefited (the people) and a pious child, who makes dua for him.’” [Mishkaat, page 32 / Muslim Shareef, page 41 / Adab Mufrad, page 25]

NOTE:

When a person passes away then he is unable to carry out any good deeds, hence his rewards also terminate. However, the rewards of perpetual charity will continue to accrue even after a person passes away. For example, if one had contributed towards a Masjid, Madrasah, some Deeni work or made a property Waqf, etc.

If Allaah Ta`ala grants one the means, then one should contribute towards *Sadaqah Jaariyah* projects. Some women are blessed with enough wealth and property, however, when they pass away they leave all this to family members who squander and waste it in evil avenues.

If one has property then make it *Waqf* for a Masjid or Madrasah, or if one has excess wealth then spend in some beneficial Deeni project. In this way, your rewards will continue to accrue even after you pass away. Just as we would like to establish a worldly income which accrues all the time, so too should we make an attempt to accrue our good deeds even after our demise. After death even though the door for executing good deeds are closed, we can still leave the door of rewards open.

THE REWARD OF GIVING SOMEONE FIRE OR MATCHES, ETC.

***"Hadhrat Aishah τ reports that Nabi ρ said, 'Whosoever gives a fire (to someone who asks), (will receive the reward) as though he has donated the entire meal which is cooked on that fire.'"* [Majma`uz Zawaa`id, page 136]**

NOTE:

There are times when one is in want of basic household items such as matches, a container, etc., etc. One is placed in undue distress when it cannot be found at the time of need. Even though it may a cheap and insignificant item, nevertheless, it is essential in one's preparations. Therefore to give this item of need to one who requires it, earns great rewards.

Some women are naturally very stingy. Even if simple and basic things like matches, salt, etc. are asked of them they refuse. Some even blurt out resentful remarks. This is indeed a very evil attitude and it is a great deprivation of reward. Similarly, if guests request items such as a pillow, bed, knife, axe, etc. then to refuse it notwithstanding one having such an item, is impermissible. Allaah Ta`ala has in the Qur`aan Majeed prohibited such an attitude. It is stated under the commentary of the Aayat, *"And they refuse (to give) the basic things",* that Hadhrat Aishah τ asked Nabi ρ what things would be included under the ambit of this Aayat, Nabi ρ replied, *"Water, fire and salt."* [Ahkaamul Qur`aan, page 213]

According to Hadhrat Abu Hurairah τ it has been reported that Nabi ρ said that such things are included (under this Aayat) which are usually loaned and borrowed amongst people, like an axe, container, bucket, etc. [Fat-hul Qadeer, vol. 5, page 633]

THE REWARD OF *SADAQAH* AND CHARITY FROM THE HUSBAND'S WEALTH

"Amar bin Shuaib reports from his father who reports from his grandfather that Nabi ρ said, 'When a woman spends in charity from her husband's household, then she will receive a reward and her husband will receive likewise reward. There will be no decrease in any of their rewards. The husband will receive (reward) because of what he has earned and the wife because of what she has spent.'" [Targheeb, vol.2, page 33 / Bukhari, page 193]

NOTE:

Whatever is cooked and prepared in the home is generally done so with the wealth of the husband. The wife spends and feeds others with this food, through the general consent of the husband. If any poor beggar comes, then she gives him therefrom. Similarly, the wife may send the extra food or bread to the neighbour, for which the husband will be rewarded because it is from his earnings that this food is given and the wife will also be rewarded because of her generosity and act of giving.

This Hadith extols the virtues of spending from the wealth of the husband which will also reap rewards for the wife. Naturally this must be done with the consent (explicit or tacit) of the husband. She should not think that every time something from the house is given in charity only the husband gets rewarded. She is also rewarded.

EXPRESSING APPRECIATION TO THE ONE WHO DOES A FAVOUR

"Jaabir τ reports that Nabi ρ said, 'Whoever has been given something, and he has the means then he should return (the favour). If he does not have the means, then he should praise the giver (express gratitude and appreciation). Indeed the one who expressed gratitude has made Shukr and whoever conceals gratitude is ungrateful.'" [Targheeb, vol. 2, page 44]

NOTE:

If someone has gifted you with something, regardless if the giver may be one's own child, brother, or relative, then something should be given in return. If you do not have the means to return the gift,

then express some good and kind words to and about the giver. For example, say, *"He/she has done us a great favour", "He/she has honoured us well", "He/she has given us such and such",* etc., etc.

Generally women do not express gratitude and they do not remember a favour done. They conceal it. At times they even say the opposite, like *"What did she give me?", "She has never given me anything",* etc., etc.

This is gross ingratitude. Allaah Ta`ala and His Rasul ρ detest such behaviour and attitude. Whatever you are given, express your gratitude and thanks.

It has been reported from Hadhrat Usama τ that Rasululllaah ρ said, *"If anyone is given anything and the recipient responds with 'Jazaakallaah Khairan', then he has expressed an excellent gratitude."*

It is reported in another Hadith that the person who mentions a favour done to him has expressed gratitude.

In yet another Hadith it is mentioned that the person who cannot make Shukr to mankind cannot make Shukr to Allaah Ta`ala. [Targheeb, vol. 2, page 77, 78]
Generally we note that when women are gifted with anything or they receive anything they keep the item and sit quietly. They neither express gratitude nor laud the giver. They should firstly thank Allaah Ta`ala and say *Jazaakallaah Khairan* to the giver. This is a dua in the favour of the giver.

WHEN A WOMAN SPENDS ANYTHING OF THE HOME, THEN SHE TOO RECEIVES REWARD

"Hadhrat Aishah τ reports that Rasululllaah ρ said, 'When a woman spends from the food in her house, without wasting, she

receives the reward of what is spent, her husband will receive the reward for what he earned and the servant who hands over the food will also receive the reward. There will be no decrease in the reward of any of them.'" [Bukhari, page 192]

"Abu Hurairah τ reports that Rasululllaah ρ said, 'Whatever a woman spends from the wealth of her husband without his instruction, he will receive half the reward.'" [Muslim Shareef, vol. 2, page 330 / Kanz, vol. 16, page 406]

NOTE:

This Hadith mentions that a woman receives reward for spending from her husband's wealth. If the wife feeds someone or invites someone, then the food, although it is from the earnings of the husband, she will be rewarded for it as well, because it is her effort that went into preparing the food. How magnanimous Allaah Ta`ala is! Everyone shares and gets reward; the one who purchases the food, the preparer, the server and even the one who places the food on the tablecloth. When someone is invited for a meal then the wife should not despair or complain since she will also receive full reward for preparing and arranging for the meal. She should happily prepare the meal and make the necessary arrangements. If there is anything left over then she should send it to the neighbours as well. She will receive full reward for all of this. Usually there is tacit consent from the husband for such things, hence there is no need to ask his consent each time one wants to give something to a needy person. However, if the husband is a miser and complains and prohibits the wife from spending from his wealth, then it is another matter. She should adopt patience and not oppose his desire.

IF YOU DO NOT GIVE FREELY, THEN ALLAAH TA`ALA WILL NOT GIVE YOU

"Asma binti Abu Bakr τ reports that Nabi ρ said to her, 'Spend and do not count (what you have spent), because Allaah will count on you (i.e. what He has bestowed you with), do not hold back for Allaah will hold back from you." [Bukhari, vol. 1, page 192 / Muslim Shareef / Targheeb, vol. 2, page 51]

NOTE:

Hadhrat Asma τ was the sister of Hadhrat Aishah τ, and the mother of Abdullah bin Zubair τ. She reached the age of approximately 100 years. She was a great *Aabidah (One who makes excessive Ibaadat), Zaahidah (one who practices abstinence)* and she used to spend freely in charity. Nabi ρ encouraged her to spend in Allaah Ta`ala's Path. He told her to spend freely and not to count what she has spent. Many a times whatever one has saved is not even spent by one and gets used up/ wasted by others. Such wealth does not earn any reward or returns for one. The result is that this will adversely affect one's condition in the *barzakh* (life in the grave). One will regret that if only that wealth was spent in Allaah Ta`ala's path, it would have reaped benefits. Another meaning could be that when one spends in Allaah Ta`ala's path then one should not count what has been spent, in the hope of gaining extra. Open your heart and spend freely and Allaah Ta`ala will spend on you. If you do not take stock of what is spent in Allaah Ta`ala's Path, then Insha-Allaah, you will not be taken stock of on the Day of Qiyaamah. If you are stingy and miserly with your wealth, then Allaah Ta`ala will be likewise with you. What then is most beneficial to you?

TO REMIND ONE AFTER DOING A FAVOUR, DESTROYS THE REWARD OF *SADAQAH* AND CHARITY

"O you who believe! Do not destroy your Sadaqah with reproach and injury." [Surah Baqarah, 264]

NOTE:

If you gave someone something or did him/her a favour and then at another occasion you remind him/her of your favours done. For example to tell the person, *“We did such and such a thing for you”, “We gave you so much money”, “We gave you so that things could carry on for you”,* etc., etc.

Such an attitude causes grief and sorrow to a person. Besides this, whatever reward there was for the favour, is all destroyed.

Ibn Munzir states from Dah-haak in commentary of this Aayat, *“If someone gave another something and thereafter reminds the person of the favour or the recipient is reproached or taunted, then all the reward for the original favour is totally destroyed and comes to nought.”* [Ad-Durrul Manthoor, vol. 2, page 44]

Women are generally habituated to such behaviour. In the first place they do not usually spend freely in charity and *Sadaqah*, and then when they do happen to give someone something, then when there is an argument or some altercation, they dig up this past and remind the person of the favours done. Little do they realise that all the reward they had received is destroyed by such behaviour. Beloved mothers and sisters! Render favours to others for the pleasure of Allaah Ta`ala and not in return for something. If you do a favour then forget about it. Don’t remind yourself or others about it. Never expect any return for your favours. Today do not reproach because of the favours done to you and tomorrow you will enjoy the fruits of Jannat.

THERE WILL BE MOSTLY WOMEN IN JAHANNUM

"It is reported from Imraan bin Husain that verily Rasululllaah ρ said, 'Indeed the fewest of inmates in Jannat will be women.'" **[Bukhari, vol. 2, page 783 / Muslim Shareef, vol. 2, page 352]**

"Ibn Abbaas τ reports that Muhammad ρ said, 'I looked into Jannat and saw that most of its inmates were the poor, and I looked into The Fire and saw that most of its inmates are women.'" **[Bukhari, vol. 2, page 783 / Muslim Shareef, vol. 2, page 252]**

NOTE:

Numerous Ahaadith mention that most of the inmates of Jahannum will be women. Nabi ρ saw that there will be more women in Jahannum than men. Why is that so? Nabi ρ stated the reason for this in a Hadith where it is mentioned that women will be mostly in Jahannum because they are incautious and reckless regarding the use of their tongue. They are prone to saying all sorts of wrong and sinful things. They are ungrateful to their husbands. Even though their husbands catered for their needs, food, clothing, housing, etc. for a long time, when there is an altercation, then they are quick to say, *"What have you done for me?" "I have never found peace and contentment with you."*

Beloved mothers and sisters! Never utter such foul words. These are shaitaani statements, which incur the Wrath of Allaah Ta`ala and pave the way to Jahannum.

THE REASON WHY MOST WOMEN WILL ENTER JAHANNUM

"Abdullah ibn Abbaas τ reports that Nabi ρ said, 'I saw that most of its (Jahannum's) inmates are women.' The Sahaabah τ asked, 'Why

is that O Rasululllaah ρ?' Nabi ρ replied, 'Because of their kufr (ingratitude).' It was then asked, ***'Is it their kufr to Allaah?' He ρ replied, 'They are ungrateful to their husbands and they are unappreciative of favours done unto them. Even if goodness is shown to any of them for a long period, and then if she sees one thing (flaw) in you, she says, 'I have never seen any good in you.'"*** **[Bukhari, vol. 2, page 783]**

NOTE:

There are numerous Ahaadith wherein Nabi ρ mentions that when he looked into Jahannum then he saw that most of its inmates were the wealthy and women. The reason for this is mentioned clearly by Nabi ρ that their entry into Jahannum is due to their ungratefulness to their husbands. They easily forget the favours done for them. That is, ingratitude and overlooking favours done to them is an overwhelming and common trait in women.

O beloved mothers and sisters! Repent from these two sins. Regardless of what type of husband Allaah Ta`ala has destined for you, if you are afflicted with any difficulty or hardship, then bear it patiently and do not complain. All our desires will not be satisfied in this world. Whatever you receive from your husband, appreciate and value it. Do not even in forgetfulness say things like, *"What did I get (from you)", "You have never given me peace and happiness".* In fact you should say things like, *"I thank Allaah for whatever I have received", "Whatever Allaah Ta`ala has destined for me I am pleased therewith".* Tell your husband, *"You have given me the best", I acknowledge that you have given me the best", "I appreciate what you have done for me",* etc. Do not let your words become your ticket to Jahannum.

HOW SHOULD WOMEN SAVE THEMSELVES FROM GOING TO JAHANNUM

*"Hadhrat Jaabir τ reports that once he accompanied Nabi ρ on the occasion of Eid. The Salaat was performed prior to the Khutbah and there was no Athaan or Iqaamat. Upon the completion of the Salaat, Nabi ρ stood up taking support from Hadhrat Bilal τ. He enjoined fear of Allaah and encouraged obedience to Him. He gave a sermon to the people. He then went to the women and addressed them. He told them to spend in charity because most of them (women) will be the fuel of Jahannum. A frail woman from the centre stood up and asked, **'Why is that O Rasululllaah ρ?'** he said, 'Because you women complain excessively and are ungrateful to your husbands.' They all then started giving their jewellery (in Sadaqah), and placed it in the cloth of Bilal. They gave their rings and earrings."* Muslim Shareef, vol. 1, page 290]

NOTE:

From this Hadith we learn that the compensation for the ingratitude of wives to their husbands and the compensation for whatever factors are leading them to Jahannum is the distribution of *Sadaqah* and optional charity. Charity and *Sadaqah* is most certainly amongst those great deeds of virtue which will save a person and be a shield against the Fire of Jahannum. **Every act of virtue has a special effect on certain things, hence the continuous recital of *La Hawla Wa La Quwwata* removes grief and distress, *Istighfaar* grants blessings in one's earnings, good relations with others affords blessings in one's life, the recitation of Surah Mulk (in 29th Para) will safeguard one from the punishment in the grave, *Chasht* Salaat affords one Barkat in one's livelihood, the excessive recitation of Durood Shareef will benefit one with proximity to Nabi ρ on the Day of Qiyaamah.**

Similarly, the discharging of voluntary charity and *Sadaqah* cools the anger of Allaah Ta`ala, it saves one from the Fire of Jahannum and it removes impending calamities. This is the reason why Nabi ρ told Hadhrat Aishah τ to spend in charity, even if it be a piece (skin) of date. Nabi ρ did not say that she must perform two Rakaats Salaat and save herself from Jahannum. No doubt, Salaat is an extremely great form of Ibaadat and holds excellent rewards, however, *Sadaqah* has the special benefit of saving one from Jahannum and removing calamities. **It is stated in one Hadith that *Sadaqah* removes 70 misfortunes and calamities, the lowest of which is leprosy and leucoderma (vitiligo).**

It is mentioned in another Hadith that *Sadaqah* extinguishes sin just as water extinguishes fire. [Targheeb, vol. 2, page 11]

Another Hadith states that *Sadaqah* cools the anger and wrath of Allaah Ta`ala. [Targheeb, vol. 2, page 12]

One Hadith states that *Sadaqah* is a screen from Jahannum. [Targheeb, vol. 2, page 17]

One Hadith states that *Sadaqah* is a saviour and refuse from the Fire of Jahannum. [Targheeb, vol. 2, page 20]

This is the reason why Nabi ρ has prescribed and encouraged the giving of *Sadaqah* as redemption for women from the Fire of Jahannum. The women during the time of Nabi ρ understood this, therefore they gave whatever jewellery they had in the Path of Allaah Ta`ala.

The women nowadays are simply not habituated to giving *Sadaqah*. Where will shaitaan want women to be saved from the Fire of Jahannum? Hence he will make sure they refrain from giving *Sadaqah*. There is no specified amount or quantity stipulated for *Sadaqah*. Whatever a person is able to give is acceptable. One may

give one's old clothes or shoes which are still wearable. If you have nothing to give, then ask your husband for something and give it. Whatever you are able to afford today give it, tomorrow you will be saved from the Fire of Jahannum and you will enjoy the fruits of Jannat.

DOOMED TO JAHANNUM ON ACCOUNT OF ILL-TREATMENT OF NEIGHBOURS

"Hadhrat Abu Hurairah τ reports that a person asked Nabi ρ, 'A certain woman performs (excessive) Salaat, gives (much) charity and keeps many (optional) fasts, but she troubles and distresses her neighbour with her sharp tongue.' Nabi ρ replied, 'She will be in Jahannum.'" **[Mishkaat, page 424 / Targheeb, vol.2, page 356]**

NOTE:

The Ahaadith and Qur`aan Majeed have placed much importance and emphasis and stressed greatly on the rights of and good treatment to neighbours. There is also grave warnings sounded for harming them and causing them distress. **It is stated in one Hadith that on the Day of Qiyaamah (amongst) the first complaints (cases) that will be heard will be that between two neighbours. [Targheeb, page 354]**

Another Hadith states that the person who harms his neighbour has harmed Nabi ρ. [Ibid]
A Hadith states that, that person will not enter Jannat whose neighbour is not safe from his harm. [Targheeb, page 352]

Another Hadith mentions that harming the neighbour is a sign of Qiyaamah. [Ibn Abi Dunya, page 232]

Imaam Ghazaali (rahmatullahi alaihi) states that it is not merely the right of a neighbour that he not be harmed, it is also his right that one bears and tolerates his harm (i.e. if the neighbour harms one, then one should bear that patiently). Nabi ρ once told the Sahaabah τ that the rights of the neighbour are that if he requests your help then you must help him, if he asks for a loan then give it to him, if he is in need then assist him, if he is ill then visit him, if he passes away then attend his *Janaazah*, if he experiences some happiness or good fortune then congratulate him, if he is afflicted with a calamity then sympathise with him, do not raise your building without his consent so that his airflow is affected, if you purchase any fruit then give him also, if you are not able (i.e. not of means) to give him any fruit, then bring the fruit into your home inconspicuously so that he does not see it, also do not allow your children to eat it outside where his children can see it thereby causing them grief; and the smoke of your house should not cause him difficulty. [Fazaail-e-Sadaqaat, page 106]

ONE IN EVERY NINETY-NINE WOMEN WILL ENTER JANNAT

"Ibn Abbaas τ reports that from 99 women, one will enter Jannat and the rest into the Fire." **[Abu Sheikh / Kanzul Ummaal, page 165]**

NOTE:

Allaah, Allaah! How many women are doomed to Jahannum. This should be a great lesson and an eye-opener. The obvious reason for this tragedy is that women, due to their blissful ignorance, weak intelligence and their inability to adhere to the commands of the Shariah, are prone to and easily waylaid by shaitaan and his tricks, thereby destining themselves to Jahannum. They quickly and easily surrender to their whims and fancies, which entrap them in sin.

Since they have no realisation that they are involved in sin, therefore they do not repent or make amends. Women generally commit more sins compared to virtuous deeds. Sin is more rife among the circles of women.

Hereunder we will mention a few of the sins committed by women, which if taken note of, will Insha-Allaah Ta`ala, save many of them from the Fire of Jahannum:

1. Their attendance at mausoleums and participation in the haraam activities.
2. Their attendance at gravesites and making dua for their needs. Besides these two activities being sinful they are *shirk (polytheistic).*
3. Their attendance at *urs* and *meelaad* functions and sanctified gravesites. Such women are cursed in the Ahaadith.
4. They like to get predictions and foretelling. They go to soothsayers and the like to get predictions and amulets (*ta`weez)* etc., because they feel there is no *Barkat* in the home, the husband is displeased, business is slow, her health is bad, etc., etc. This action is definitely haraam and impermissible. Where do these ignorant 'amulet-giver' have any knowledge of the unseen? Their work is to mislead and trick people.
5. Whenever they are afflicted with misfortunes or calamities then they believe it to be the effect of *Jinns* or some evil-spirit/omen. And then in order to extricate themselves, they visit soothsayers, ignorant (fake) *aamils*, and the like for *ta`weez.*
6. They hold all sorts of corrupted beliefs regarding *jadoo* and *sihr* (black-magic). If, Allaah Ta`ala forbid, a person is genuinely affected with evil-spirit or *jadoo*, then go to a pious and devout *aamil*, who will use *ta`weez* from the Qur`aan Majeed or Sunnat to counter the ill-effects. One may be cured in this correct manner. Acquire a 'Shar`i-

complaint' *ta`weez* from a pious person, and do not adopt other haraam and un-Islaamic methods which will render your *Aqaa`id* (beliefs) at stake and steal your Imaan. Generally women get involved in such un-Islaamic activities and lose their Imaan.

7. Women, generally, due to some differences with family members and others tend to hold malice, hatred and jealousy. They sever all relations, ties and speech with this person. To break ties and not speak with a fellow Muslim on account of nafsaani reasons for three days or more, is impermissible and sinful. There is an authentic narration of Hadhrat Abu Ayyub Ansari τ in Bukhari Shareef which states that it is not halaal to break ties and not speak to a fellow Muslim brother/sister for three days or more. The better person is the one who initiates the salaam (greeting). [Bukhari Shareef, vol. 2, page 897]
8. Women are very prone to cursing and hurling epithets. On account of trivial matters and altercations they hurl all sorts of abuses and curses at one another, such that even their children are not spared. Such behaviour is haraam. Even after counselling they do not refrain. They will retort by saying, *"My heart was burning so I had to speak out"*. They will burn in Jahannum on account of such sins, and then what answer will they give?
9. Most women are negligent of their Salaat. Sometimes they give the excuse of their preoccupation with the children, sometimes they offer other excuses. There are some that do perform Salaat, but they are negligent of the correct times. They will continue with their work and duties, and only once they are completed will they perform their Salaat. This is indeed a very evil attitude. Salaat should be the first priority. There is great virtue in performing Salaat at the early time (i.e. as soon as the time of the Salaat sets in). Women should at least try to habituate themselves to performing their Salaat as soon

as the Athaan is heard, so as to save themselves from reading the Salaat very late or even making it *Qadha*.

10. Generally it is noted that women do not perform their Fajr Salaat. And then there are those who if they do perform it, they do so *Qadha*. They sleep late at nights and wake up late, such that the sun has already risen. Such a sad and pitiful state of affairs! It is stated in a Hadith that those who awaken at this time (after sunrise), (do so as a result of) shaitaan urinates in their ear. Some women awake so late, that by the time they perform their Fajr Salaat, the sun is already rising. Many women are neglectful of ascertaining whether their Fajr Salaat was made on time or not. They merely perform their Salaat, not caring whether it is valid or invalid.
11. Many women's jewellery exceed the value of *nisaab*, and they do not discharge their Zakaat thereupon. Most of the time the reason for this negligence is that they do not have that amount of cash in their hands to pay the Zakaat. This is not an acceptable excuse according to the Shariah. In order to fulfil this Fardh obligation she has to either acquire the cash from her husband to pay the Zakaat or she has to sell off some of the jewellery. Just as she makes arrangements for other needs of hers, so too should she make an effort at discharging her Zakaat. If her husband pays no attention to assisting her, then she has to sell off some of her jewellery to pay the Zakaat or she must reduce her jewellery to be below the *nisaab* amount. She can ether give this excess jewellery to her daughter/s or sell it and use the cash for some other needs.
12. Many women, notwithstanding their being of means by owning jewellery or cash, do not make Qurbani. When a person has the *nisaab* amount in cash or kind, then one Qurbani becomes Waajib on the day of Eidul Adha. Mostly the reason for this dereliction in the duty of making a Qurbani is that the woman has no cash on

hand. This reason does not absolve her of the duty of Zakaat or Qurbani. She has to ask her husband to make a Qurbani on her behalf, or if he cannot or does not then she has to sell off some of the jewellery to make Qurbani. She has to continue doing this (every year) until the value of her jewellery is below that of *nisaab*.

Mas`alah: If a woman cannot make any means for discharging her Zakaat, Fitra or Qurbani, or if she has some (genuine) pressing future need for the money, then she should convert her silver jewellery to gold. The *nisaab* on gold is higher than silver. In this way she will (most probably) fall below the *nisaab* amount, and will not have to pay Zakaat. For more masaa`il like this ask a good and reliable Aalim, or refer to an authentic Kitaab on the subject.

13. Ignorance of the relevant masaa`il of *Haidh* (menstruation), *Nifaas* (after-birth bleeding) and *istihaadha* (bleeding due to illness), many a times result in women being negligent of important Deeni masaa`il thereby not fulfilling important acts of Ibaadat. Many women do not perform Salaat when they bleed due to *istihaadha*. They treat *istihaadha* like *Haidh and nifaas* and do not perform Salaat during this time. In this way, how many Salaats are being neglected and left out completely. During *istihaadha* Salaat and all other acts of Ibaadat, like fasting, are still incumbent and have to be carried out. Such masaa`il are very delicate and one may refer to *Behishti Zewar* or consult a learned/experienced Aalim or Mufti. One need not be ashamed to enquire about such things. Such shame will lead one to Jahannum.
14. Women generally tend to delay in making *Ghusal-e-Janaabat* (obligatory bath), so much so that their Salaat is made *Qadha*. If for some reason a woman became unclean during the night and needed a Ghusal, then she does not make Ghusal early in the morning and perform

her Fajr Salaat, rather she delays until the sun rises and then takes a bath. Or besides this Salaat, any other Salaat, for her to delay such that the Salaat becomes *Qadha* is a major sin. Ghusal should be made as soon as possible ad Salaat performed. To delay and perform any Salaat *Qadha* is a major sin. She should make the necessary arrangements before time for the Ghusal and have the hot water necessary or whatever else, and make sure she takes her bath timeously.

15. Generally whenever a few women get together then there is bound to be backbiting, tale-carrying, etc. amongst them. This is a sinful practice. To mention anything 'behind a person's back' which would otherwise not be mentioned is considered *gheebat* (backbiting). Many a times we do not even realise that *gheebat* has been perpetrated. This is a major sin. The Qur`aan Majeed states that to indulge in backbiting is like eating the flesh of your brother/sister. It is even more evil than committing *zina* with one's mother. Women should ensure that their meetings and congregations are free from backbiting, tale-carrying, complaining, etc. If someone else starts backbiting, etc. then you should stand up and go away from there. Exercise extreme caution from such evil acts since they are acts (which lead to) Jahannum.
16. Quarrelling and arguing are inherent traits in women. They will start a fight and argument on the slightest of pretexts. Arguing and quarrelling are not good qualities. Try your utmost to refrain and stay away from such evil habits.
17. The husband who is supposed to be the woman's superior and to whom she has to be subservient, whose comfort and ease is Waajib upon her, is also not saved from her evil mannerisms. She will show a 'blown-up' face, back-chat and argue with him at every turn. Whereas, even if the husband says or does something

untoward or distasteful to her, she has to bear and tolerate it. Yes, she may, with respect and kindly make him aware of his harmful attitude. She can say to him, *"Your saying this is not appropriate", "This statement of yours is outwardly not correct", "I do accept your opinion, however my view is…",* etc., etc. If harsh words ensue then this will create animosity and hatred between the spouses. If she approaches the issue diplomatically, then she will maintain the husband's respect and their mutual love and affection will flourish.

18. Many a times it is noted that young girls do not perform their Salaat. They will only become punctual at an advanced age. This is due to crass ignorance. It is necessary to begin performing Salaat even before the age of maturity. Immediately after attaining the age of maturity it becomes incumbent for her to perform Salaat. If there is no habit of performing Salaat prior to maturity, then even after reaching it, this lackadaisical attitude will remain and even become worse.
19. Those women who are habituated to performing Salaat (at home) tend to be negligent when on journey. Remember, it is not permissible to make any Salaat *Qadha* for no reason. Even whilst on journey, she should, keeping consideration of her *purdah*, make wudhu and perform Salaat. Wudhu can easily be made in the toilets of trains and aeroplanes. To perform any Salaat *Qadha* without any Shar`i excuse is haraam and a major sin.
20. Women are generally very stingy. They tend to hoard and cling onto their clothes, shoes, money, etc. They will not spend on the poor and needy. Women should, in accordance to their means and opportunity spend in charity and *Sadaqah*. Not to do this is miserliness and are such acts which lead one to Jahannum.
21. Women tend to be ashamed to ask for forgiveness if they commit an error or abuse someone's rights. If you ever abuse the rights of anyone or cause harm, then

immediately seek forgiveness from them, verbally. Do this, so that tomorrow you will not regret in the Hereafter.

22. Women also do not feel regret, seek forgiveness or perform two Rakaats Salaatut Tawba when they commit a sin or disobey Allaah Ta`ala. Remember, if you commit a sin or disobedience to Allaah Ta`ala, then immediately seek forgiveness and perform two Rakaats Salaatut Tawba. Save yourself from the Fire of Jahannum.

NEGLECTING THE RIGHTS OF THE MOTHER IN OBEDIENCE TO THE WIFE IS A SIGN OF QIYAAMAH

"Ali ibn Taalib τ reports that Rasululllaah ρ said, 'When my Ummat involve themselves in 15 things, then calamites will begin to befall them.' It was asked, 'What are these (15) things, O Rasululllaah ρ?' He ρ replied, 'When booty (spoils of war) is treated as personal wealth, when trust is treated as booty, when Zakaat will be regarded as a tax and burden, when a man will become enslaved to his wife and disobedient and undutiful to his mother, when he will befriend and be good to his friends and rough and harsh to his father, when voices will be raised in the Musaajid, when the worst of the nation will become their leader, when people will be honoured in order to be saved from their harm, when alcoholism will become rife, when the wearing of silk becomes common, when singing girls will become a widespread feature and when the later generations will speak ill of their predecessors. Then await at that time a red wind, people being swallowed into the ground and facial transformations.'" [Tirmidhi, vol. 2, page 44]

NOTE:

Just see how nowadays people disobey and disregard their parents, let alone their parents, even Allaah Ta`ala and Nabi ρ, in order to please and be enslaved by their wives. They will satisfy the desires and whims of their wives, even if it be at the expense and oppression of their parents. This is totally incorrect. The rights of the wife should be fulfilled and the husband should not be enslaved by her. It is essential that we keep good and cordial relations with parents.

THERE SHOULD BE SOME ARRANGEMENT FOR ADVICES AND LECTURES FOR WOMEN

"It is reported from Abu Sa`eed τ that verily the womenfolk said to Nabi ρ, 'Specify for us a day (when you will give us a sermon).' Nabi ρ specified a day and counselled the women. He said, 'Whichever woman loses three of her children by death, it will be a shield for her from the Fire.' A woman asked, 'And (what if she loses) two?' Nabi ρ replied, 'And also (if she loses) two.'" **Bukhari Shareef, vol. 1, page 167 / Muslim Shareef, vol. 2, page 330]**

NOTE:

Women are generally ill-informed with regard to Deeni education. The reason for this is that comparatively, men are exposed to and attend various *Bayaanaat* (lectures) on Jumuah, Eid days, etc., whereas women do not get these opportunities. By these *Bayaanaat*, men acquire Deeni knowledge whether it be intentionally or unintentionally.

The unfortunate women are deprived of this opportunity because they are mostly at home tending to home affairs. The general household surroundings are not conducive to a Deeni environment. There is neither aspiration, time nor desire to purchase or read authentic Deeni literature. In this way, women are deprived of basic

Deeni education. They do not have the inclination to practice on Deen due to their ignorance thereof. Whereas, compared to men, if women are exposed to Deeni talks, they have greater zeal than men to practice.

For this reason, the learned Ulama should make necessary arrangements to give sermons to females. The womenfolk during the era of Nabi ρ understood this need, hence they requested it. Where is that fervour and enthusiasm nowadays? The Ulama should take the initiative and counsel women. This must naturally be done with proper Shar`i *purdah* considerations.

IT IS ALSO SUNNAT FOR WOMEN TO TAKE *BA`IT* (PLEDGE ALLEGIENCE TO A SHEIKH)

"It is reported from Hadhrat Aishah τ that Nabi ρ would take Ba`it of women by speech. He would recite to them the Aayat, 'Do not ascribe anything as partners with Allaah.' She adds, 'The hand of Nabi ρ never touched the hand of any woman, except his wives or slaves.'" **[Bukhari Shareef, vol. 2, page 1071]**

NOTE:

It should be understood that just as men take *ba`it* to a reputable sheikh, so too should women. The concept and practice of *ba`it* to senior Ulama and Mashaaikh is commonly practiced and rife amongst the men-folk, where they maintain association with a Sheikh, etc. In this way, the Deen is kept alive. However, the practice of *ba`it* amongst women is scarce. Women should, with the consent of their husbands take *ba`it* to some Sheikh-e-Kaamil. There are many worldly and Aakhirah benefits in this. It facilitates practicing on Deeni matters. It will engender in them the desire for Tilaawat of Qur`aan Majeed, Thikr and other acts of Ibaadat. It will also encourage them to refrain from sinning. The concept and belief

that only old women should take *ba`it* is ignorance. More than the old women, it is essential for young women to have the urge of Ibaadat. There is great virtue and reward in a young person practicing on Deen. Those young persons who spend their youth in the Ibaadat of Allaah Ta`ala will be under the Shade of the Arsh of Allaah Ta`ala on the Day of Qiyaamah.

THE HAJJ OF WOMEN IS THEIR JIHAAD

"It is reported by Hadhrat Aishah* ς *the mother of the Ummat, 'I sought permission from Nabi* ρ *to participate in Jihad.' Nabi* ρ *replied, 'Your (women's) Jihad is Hajj.'"

***"It is reported by Hadhrat Aishah* ς *the mother of the Ummat, that the women asked Nabi* ρ *regarding Hajj, to which he replied, 'The best Jihad (for women) is Hajj.'"* [Bukhari Shareef, vol. 1, page 403 / Mishkaat]**

NOTE:

Since participation in Jihad will make it difficult for women to practice on the Fardh duty of *hijaab*, and it will necessitate intermingling with men, and the strength and zeal for Jihad is decidedly less amongst women, hence the Shariah has not ordained this duty onto women and excused them thereof. Now, since they are deprived of the virtue of actual Jihad, the Shariah has recompensed them by giving them the same reward as Jihad by performing Hajj. [Extracted from Fat-hul Baari]

Another important lesson drawn from here is the importance for women to remain in their homes. They are prohibited from emerging from their homes and roaming around. This is the reason why it is mentioned in one Hadith that after performing Hajj a

woman should remain in her home. The wives of Nabi ρ had practiced on this decree.

AFTER HAVING THE GOOD FORTUNE OF PERFORMING HAJJ OF BAITULLAAH, A WOMAN MUST REMAIN AT HOME

***"Umme Salmah τ reports that Rasululllaah ρ said to them (womenfolk) on the occasion of Hajjatul Wida, 'For you is this Hajj (i.e. this is your last Hajj). Now make incumbent on yourself sitting on your mats at home (i.e. remain at home and do not emerge unnecessarily).'"* Majma, page 217 / Tibrani / Abu Ya`la / Husne Uswa, page 518]**

NOTE:

Note well that for a woman to remain at home in concealment, to engage in Ibaadat at home, to serve the husband, tend to the nurturing and upbringing of the children and administer the housework, are all acts of high and great virtue. For her to emerge from the home, even if it be for some reason, like working in an office, etc. are contrary to her station and ambit of duty. If a woman needs to travel then it will only be the Hajj trip, which is binding on her. After having had this good fortune of going for Hajj, a woman needs only remain at home. That is, without any pressing need which is consented to by the Shariah, she should not emerge from her home. Unfortunately, in today's present western-influenced society we see the law of the Shariah being trampled upon. Women, like the men, emerge from their homes and do the shopping and frequent the shopping malls and bazaars. They are stripping themselves of their chastity and modesty. For the sake of Allaah, abandon the trend of the west and kuffaar. Quit your office-work and patiently bear whatever little earnings your husband brings home. Tomorrow you will enjoy Jannat. If you behave like men and

live a life contrary to what the Shariah has prescribed for you then you will suffer a dreadful fate in Jahannum. Think! Reflect! Now is the time to do so! Tomorrow will be too late!

I`TIKAAF IS SUNNAT FOR WOMEN AS WELL

***"Hadhrat Aishah τ reports that Rasululllaah ρ mentioned regarding sitting for I`tikaaf during the last ten days of Ramadhaan. She also sought permission to sit for I`tikaaf and he consented."* [Bukhari, page 274]**

***"Hadhrat Aishah τ reports, 'One of the wives of Nabi ρ sat with him for I`tikaaf during her state of Istihadha.'"* [Bukhari, vol. 1, page 273]**

NOTE:

Just as *I`tikaaf* is Sunnat for men so too is it for women. Our Nabi ρ sat for *I`tikaaf* every Ramadhaan. At times his wives would also sit for *I`tikaaf* with him. Women should sit for *I`tikaaf* in their homes. If a woman has a special place in her home for Salaat and Ibaadat, then she should sit there for *I`tikaaf*. If she has no such special place then she should sit in one corner of the house. She should place a musallah, bed, Tasbeeh and Qur`aan Majeed in that place. Besides toilet, she should not go from that room. *I`tikaaf* for women is a simple matter, since they can administer the housework from there and they can also instruct others (her daughters) whilst sitting for *I`tikaaf*. For more explanation and masaa`il consult an authentic Kitaab or an Aalim.

MISWAAK IS ALSO SUNNAT FOR WOMEN

"Hadhrat Aishah τ says that Nabi ρ used to make Miswaak and he would give the Miswaak (stick) to me to wash. I would first make Miswaak and then I would wash it and give it to him.'" [Mishkaat, page 45 / Abu Dawood]

NOTE:

Just as the use of the Miswaak is Sunnat for men, so too is it for women. They will also be rewarded 70 times more for that Salaat performed with the wudhu wherein Miswaak was used.

How sad that women are deprived of this great virtue due to this habit not being common amongst them. They may use it during Ramadhaan and for the rest of the year. From this Hadith we note that women should also make Miswaak.

Women should enliven this Sunnat amongst themselves. In this way, they will increase the value and reward of their Salaat. The Miswaak from the *Peloo* tree is advisable since it is soft and does not dry quickly. Otherwise a Miswaak from any tree is acceptable. One Miswaak can be used for many weeks.

THE CHAPTER ON THOSE ACTIONS WHICH WILL LEAD ONE TO JANNAT

Generally the habit and tendency of women to perform Salaat, recite Qur`aan Majeed, make Thikr, dua, etc. is lacking. In the first place their preoccupation in housework keeps them busy, and they find little time to make Ibaadat. Also, their tending to the children keeps them occupied. Nevertheless, even in the midst of all this work, they must take out time to perform their *Ibaadaat*. Just as they will take out and make time for their various house duties, they should make the time to perform Salaat, make *tilaawat* of Qur`aan Majeed, etc., etc. Wherever and whenever they find time, they should sit with a

Qur`aan Majeed and recite. If they find again time, then they should take a Tasbeeh and make Thikr. If they find time, then they should perform some Nafl Salaat. In this way, Insha-Allaah Ta`ala they be able to perform various Ibaadaat.

Since they have little realisation of the Aakhirah and their fervour for Ibaadat is weak, they tend to neglect their Salaat, etc. How sad this is! Performing Ibaadat, making Thikr and reciting Qur`aan Majeed are all acts which lead one to Jannat.

Hereunder we will mention a few virtues of the various Ibaadaat so as to create a fervour for performing these acts, and so that women will take out and make time to perform all these acts of Ibaadat.
They must habituate themselves in performing Ibaadat. Their stages in Jannat will be raised thereby. May Allaah Ta`ala give us all the *Taufeeq*. Aameen.

ISHRAAQ SALAAT

Hadhrat Anas τ reports that Nabi ρ said that the person who after performing his Fajr Salaat with Jamaat remains sitting and makes Thikr (or *Tilaawat*), until the sun rises and thereafter he performs two Rakaats Salaat, will get the **reward of one Hajj and Umrah. Then Nabi ρ mentioned that he will get the reward of a full and accepted Hajj and Umrah. [Tirmidhi / Targheeb, page 164]**

Hadhrat Sahal bin Ma`aaz τ reports from his father that Nabi ρ said that the person who, after completing Fajr Salaat, remains in one place (and engages in some Ibaadat), and then he performs two Rakaats *Ishraaq* Salaat (after sunrise), whilst not engaging in any worldly speech in between, **will have all his sins forgiven, even if it exceeds the foam in the oceans. [Musnad Ahmad / Targheeb, page 165]**

NOTE:

The object is that after Fajr Salaat, one should preferably remain sitting in the same place (if one goes away for some need then there is no harm), until sunrise and engage in some form of Ibaadat. And then when the sun rises a little, perform two Rakaats of *Ishraaq* Salaat. This will earn one the reward of an accepted Hajj and Umrah. This is the Hajj for the poor. Take out some time and perform these two Rakaats. If it cannot be done everyday (which is preferable), then at least once or twice a week. This is a time of great acceptance. If due to housework and responsibilities you are not able to remain sitting after Fajr Salaat, then complete and carry on with your work after Fajr Salaat, and then after sunrise perform the two Rakaats. The reward will come to your aid and benefit tomorrow on the Day of Qiyaamah. If you perform four Rakaats of Salaat at *Ishraaq*, then Allaah Ta`ala will be your surety and He will be sufficient for you in your day's work. As you see fit and appropriate perform that many Rakaats. If you make this a habit it will become easier.

NAFL AWWABEEN

Hadhrat Abu Hurairah τ reports that Rasululllaah ρ said that the person who performs six Rakaats Nafl after the Maghrib Salaat, without engaging in worldly speech in between, **will be rewarded with 12 years of Nafl Ibaadat. [Tirmidhi, page 58 / Targheeb, page 404]**

Hadhrat Ammaar bin Yaasir τ reports that Nabi ρ said that the person who performs 6 Rakaats after the Maghrib Salaat **will have all his (minor) sins forgiven even if be equal to the foam of the oceans. [Targheeb, vol. 1, page 404 / Majma`uz Zawaaid, vol. 2, page 223]**

Hadhrat Aishah τ reports that Nabi ρ said that the person who performs 20 Rakaats of Nafl after the Maghrib Salaat, **then Allaah Ta`ala will build a mansion for him in Jannat. [Ibn Majah / Targheeb, page 44]**

NOTE:

The 6 Rakaats of Nafl which are performed after the Maghrib Salaat are called Awwabeen. This will be 6 Rakaats after the 2 Sunnat of Maghrib. If one does not have sufficient time, then at least four Rakaats performed after the 2 Sunnats of Maghrib, will Insha-Allaah Ta`ala earn one great reward. The accepted and great servants of Allaah Ta`ala have paid great attention to the performance of these Salaats.

SALAATUT TASBEEH

This is that Salaat which Nabi ρ presented to his uncle, Hadhrat Abbaas τ, saying to him that this is a gift and favour. Nabi ρ said that he will show his uncle such a thing which if executed will make him the owner of ten things. He ρ said that if this was to be executed then Allaah Ta`ala would forgive *all* his sins; past and present, old and new, those done mistakenly and purposely, small or big, whether done openly or secretly.

It is stated in another Hadith that Allaah Ta`ala will forgive the sins, even if they are more than all the people in the world.

This gift is Salaatut Tasbeeh. It is a very important Salaat, the greatness of which can be ascertained from the above Ahaadith. The Ulama of the Ummat, Sufis, Fuqaha, Muhadditheen and all the great people of Islaam paid great consideration to the performance of this Salaat.

It is stated in *'Mirqaat'* that Hadhrat Abdullah bin Abbaas τ used to perform this Salaat every Friday. There are two methods of performing this Salaat:

The first method: After beginning the Salaat, one will recite Surah Faatihah and a Surah. Thereafter recite the following 15 times – *Subhaanallaah wal Hamdulillaah Wa Laa Ilaaha Illallaahu Wallaahu Akbar.* Then in Ruku, after the normal Tasbeeh recite it 10 times. Then when getting up from Ruku, after the usual Tasbeeh recite it again 10 times. In each Sajdah, after the normal Tasbeeh recite it 10 times each. After the second Sajdah (in the first Rakaat) when getting up you will recite *Allaahu Akbar* but instead of standing up you will sit and recite it 10 times, thereafter stand up without saying *Allaahu Akbar*. Similarly in the fourth Rakaat, prior to *Tashahhud* recite it 10 times and then recite *Tashahhud*.

Second method: In the first Rakaat after reciting Thana *(Subhaanakallaa Humma…)* and before Surah Faatihah recite these words (*Subhaanallaah wal Hamdulillaah Wa Laa Ilaaha Illallaahu Wallaahu Akbar)* 15 times. After the Surah recite it 10 times. The rest as above (i.e. in Ruku, when getting up, in both Sajdahs, between the sittings of the Sajdahs) it will be read 10 times each. However, here there is no need to sit after the second Sajdah of the first Rakaat nor is there a need to recite it before the Tashahhud of the fourth Rakaat. [Fazaail Thikr, page 75]

It is best that this Salaat be performed every Friday, or once every month, or on the night of *Baraat* (15th Shabaan) or on the odd nights of the last ten nights of Ramadhaan. This will ensure that one receives the great reward on the Day of Qiyaamah.

TAHAJJUD SALAAT

This Salaat holds great virtue, blessings and rewards. The Ahaadith extol its countless virtues. The Ambiyaa υ, *Auliyaa, Sufiyaa, Aqtaab*

and all the great Ulama have made it a duty to regularly perform this Salaat. The performance of this Salaat ensures proximity to Allaah Ta`ala. Without this Salaat, *Wilaayat* (befriending Allaah Ta`ala) cannot be achieved. This Salaat plays a very important role in entrance to Jannat, and gaining the recognition and love of Allaah Ta`ala. This Salaat is the sign and speciality of the pious and devout servants of Allaah Ta`ala through all Ummats. If you have the opportunity and ability, then make it a habit to perform this Salaat daily. If not, then at least once in a week. Otherwise, whenever your sleep is disturbed at nights, get up and perform this Salaat. Dua made after this Salaat is readily accepted. This is an extremely valuable time. Allaah Ta`ala descends to the first heaven (i.e. He casts His Special attention) at this time and duas are accepted. If possible then do not waste this time in worldly unwariness, rather engage in this important Ibaadat. Remember Allaah Ta`ala at this time, make Istighfaar, seek forgiveness of your sins. If you are unable to perform Salaat, then sit and remember Allaah Ta`ala by making Thikr. If even this is difficult, then remember Him whilst laying on your bed. Seek repentance and humble yourself before Him. Besides the innumerable benefits in the Aakhirah, there are many worldly benefits in this Salaat. Never miss out this Salaat during the month of Ramadhaan. As it is you do wake up to prepare and eat Sehri, so take out some time to perform a few Rakaats of this Salaat. It is very possible and probable that this little quiet time of Ibaadat comes in handy for your forgiveness and freedom from the Fire of Jahannum.

It is reported by Hadhrat Abu Hurairah τ that Nabi ρ said that the best Salaat after the Fardh Salaat is Tahajjud Salaat.

Hadhrat Maalik Ash`ari τ reports that Nabi ρ said that Allaah Ta`ala has prepared such beautiful palaces in Jannat where one can see from inside outside and from outside inside (i.e. made of glass). These palaces have been prepared for those people who feed others, make salaam common (i.e. they always greet others), and for those who perform Salaat when others are asleep. [Targheeb, page 424]

Hadhrat Asma τ reports that Rasululllaah ρ said that on the Day of Qiyaamah people will be gathered in one Plain. A caller will call out to those people who used to separate themselves from their beds (i.e. perform Tahajjud Salaat). These people will stand up and they will be few in number. These people will enter Jannat without reckoning and then the reckoning will begin for the rest. [Targheeb, vol.1, page 226]

Hadhrat Ibn Abbaas τ states in another Hadith that Nabi ρ said, *"The best amongst my Ummat are those who perform Salaat at nights."* [Targheeb, page 11]

Hadhrat Salmaan Farsi τ reports that Nabi ρ said, *"Adhere firmly to Tahajjud Salaat. It was the practice of the pious people before you and it is a means of gaining proximity (to Allaah Ta`ala). It is an expiation from sins, it protects you from sin and physical illness."* [Targheeb, vol.1, page 428]

Hadhrat Sahal bin Sa`ad τ reports, *"Know! The honour and dignity of the believer lies in the Salaat of the night (Tahajjud), and his respect lies in independence from people." [Targheeb, vol .1, page 431]*

NOTE:

There is no specific method of performing this Salaat nor is their any particular Surah to be recited. Just as you would perform two Rakaats of Sunnat or Nafl, perform this Salaat. It can be performed in a sitting position as well. At least perform two Rakaats. The time for this expires when the time of Sehri terminates, i.e. at *Subh Saadiq* (true dawn). It does not end at the time of Fajr Athaan, because at times the Athaan for Fajr is given some time after *Subh Saadiq*. May people perform it until the Athaan of Fajr. This is the result of ignorance. There are time-tables where the time of *Subh*

Saadiq is listed. Alternatively consult an Aalim for further information.

SALAATUL HAAJAAT

If any difficulty, grief or sorrow befalls you, then instead of sitting idle and complaining and fretting, perform two Rakaats of Salaatul Haajaat and make dua.

Hadhrat Ibn Abi Aufa τ reports that Rasululllaah ρ said, *"If any need befalls any of you, then perform a wudhu properly and make two Rakaats of Salaat, then (after completion of the Salaat) recite abundant Durood and recite this dua (or make dua unto Allaah Ta`ala supplicating for your need and Insha-Allaah, your need will be fulfilled or calamity removed):*

"Laa Ilaaha IllAllaahul Haleemul Kareem, SubhaanAllaahi Rabbil Arshil A`zeem, Alhamdulillaahi Rabbil A`lameen, As`aluka Moojebaatu Rahmatika wa A`zaai-ma Maghfiratika, Wal Ghanimeemta Min Kulli Birrin Was Salaamata min Kulli Ithmin, La Tada` li Zanban Illa Ghafarta, Wa la Hamman Illa Far-rajtahu wa Laa Haajatan Hiya Laka Ridan Illa Qadhaytaha Yaa Ar-Hamar-raahimeen."
[Translation] "There is no Illaah but Allaah. He is Most Forebering, Most Noble. All Praise is due to Allaah, Rabb of the Mighty Arsh and aid in everything said and safety from every sin. You are the Only One to grant pardon. My need can only be fulfilled by You, O Most Merciful of the Merciful." [Targheeb, vol. 1m, page 273]

Hadhrat Abdullah Ibn Mas`ood τ reports that Salaatul Haajaat comprises 12 Rakaats read in two, two Rakaats. In the Tashahhud of the last Rakaat Durood and the prescribed dua should be read, whereafter one should go into Sajdah and recite Surah Faatihah 7 times, Aayatul Kursi 7 times, and thereafter the following ten times;

Laa Ilaaha Illallaahu Laa Shareeka Lahu, Lahul Mulku wa Lahul Hamdu, wa Huwa A`la Kulli Shay`in Qadeer".

Thereafter this dua must be read, *"Allaahumma Inni As-aluka Be ma`aaqidil `Izzi min Arshik wa Muntahar Rahmati min Kitaabika Was mikal A`zam wa Jaddikal A`la wa Kalimaatikat Taam-ma."*

Thereafter one should make a dua from the heart asking for one's needs (do not mention with the tongue otherwise the Salaat will be rendered invalid). Thereafter lift your head and make salaam.
He said thereafter, *"Do not teach this Salaat to ignoramuses, lest whatever dua they make thereafter will be accepted."* [Targheeb, vol. 1, page 478]

THE BLESSINGS, BENEFITS AND VIRTUES OF RECITING THE QUR'AAN MAJEED

Hadhrat Abu Umaamah τ reports that Nabi ρ said, *"Recite the Qur`aan Majeed. It will intercede for the reciter on the Day of Qiyaamah."* [Mishkaat, page 184 / Muslim Shareef]

Hadhrat Ibn Mas`ood τ reports from Nabi ρ, *"Whosoever recites a single letter from the Qur`aan Majeed, will receive one virtue and each virtue is equal to ten rewards."* [Mishkaat, page 186 / Tirmidhi]

Hadhrat Abu Zarr τ reports that Nabi ρ said, *"Pay due consideration to the recitation of the Qur`aan Majeed. It is a noor in this world and a treasure in the hereafter."* [Ibn Majah / Fazail-e-Qur`aan, page 29]

Hadhrat Abu Hurairah τ reports that Nabi ρ said, *"Do not make your homes graveyards. Shaitaan flees from that house where Surah Baqarah is recited."* [Mishkaat, page 184]

Hadhrat Ataa bin Rabaa τ reports that Nabi ρ said, *"That person who recites Surah Yaaseen in the first portion of the day, it will suffice for all his needs for the day."* [Daarmi / Mishkaat, page 188]

Hadhrat Abu Hurairah τ reports that Rasululllaah ρ said, *"There is such a Surah in the Qur`aan Majeed which comprises 30 Aayaat. It will intercede on behalf of the reciter until he/she is forgiven. That is Surah Tabaarakalazi."* [Tirmidhi / Abu Dawood / Mishkaat, page 87]

NOTE:

The recitation of the Qur`aan Majeed is more virtuous than all other forms of Thikr. Its recitation is extremely beneficial to the reciter in both this world and the hereafter. It affords proximity to Allaah Ta`ala. It removes calamities and difficulties. It facilitates a blessed and easy sustenance. Its recital safeguards the home from shaitaan, *jinnaat*, sickness and *sihr*. Nowadays there is always complaints of problems and calamities in the home. One of the main reasons for this is the non-recitation of Qur`aan Majeed in the homes. How sad that today the belief in these Ibaadaat have dwindled. People have more faith in amulets and the like.

DUA, THIKR AND DAILY RECITALS

A special dua for women – the dua of Hadhrat Aishah τ

The dua which Nabi ρ prescribed special for Hadhrat Aishah τ is mentioned in this Hadith:
"Hadhrat Aishah τ reports that Nabi ρ came to her apartment whilst she was performing Salaat. He had a need and she delayed him. He said, 'O Aishah! You should recite a beautiful and concise

dua.' When she completed, she asked, 'O Rasululllaah ρ, what is the beautiful and concise dua?' He said, 'Recite:

اللهم اني اسألك من الخير كله عاجله و اجله ما علمت منه و مالم اعلم و اعوذبك من الشر كله عاجله واجله ما علمت منه ومالم اعلم
واسألك الجنة وماقرب اليها من قول او عمل و اعوذبك من النار و ما قرب اليها من قول او عمل
وأسألك مما سالك به محمد و أعوذبك مما تعوذ منه محمد و ما قضيت لي من قضاء فاجعل عاقبته رشدا

Translation of dua:

"O Allaah! I ask of You the best in this world and the hereafter, of that which I know and that which I know not. I seek refuge in You from every evil in this world and hereafter, of that which I know and that which I know not.
I ask of You Jannat and that which draws me closer to it, from speech and action. I seek refuge in You from The Fire and that which draws closer to it, from speech and action.
I ask of You that which Muhammad ρ asked of You and I seek refuge in You from whatever Muhammad ρ sought refuge from.
Make the result of whatever You have destined for me to be good."
[Haakim, vol. 1, page 521 / Adab Mufrad, page 124]

A SPECIAL DUA FOR WOMEN AT TIMES OF DIFFICULTY

"Hadhrat Abu Hurairah τ reports that Faatimah τ came to Nabi ρ to ask of him a maidservant. He ρ advised her to recite:

اللهم رب السموت السبع و رب العرش العظيم ربنا و رب كل شيء منزل التوراة و الانجيل و القران فالق الحب و النوي ـ

أعوذ بك من شر كل شيء انت اخذ بناصيته انت الاول فليس قبلك شيء و انت الاخر فليس بعدك شيء و انت الظاهر فليس فوقك شيء و انت الباطن فليس دونك شيء اقض عني الدين و اغنني من الفقر

Translation of dua:

"O Allaah! Rabb of the seven heavens and Rabb of the Grand Arsh. O our Rabb! And Rabb of everything. O One Who revealed the Tauraah, Injeel and Qur`aan Majeed! O One Who splits the seeds and kernels! I seek refuge in You from the evil of everything. You hold (everything) by the forehead (i.e. You have total control of everything). You are The First, there was nothing before You. You are The Final, there is nothing after You. You are The Apparent, there is nothing above You. You are The Hidden, there is nothing other than You. Remove from me debt, and enrich me from poverty." [Tirmidhi, vol. 2, page 186]

KALIMAH TAYYIBAH

An Excellent Thikr

Hadhrat Jaabir τ reports that Nabi ρ said, *"The best Thikr is (the recital of) Laailaha Illallaah."* [Targheeb, page 415]

NOTE:

This Thikr has virtue over all other forms of Thikr.

Refreshing of Imaan

Hadhrat Abu Hurairah τ reports that Nabi ρ said, *“Constantly refresh your Imaan.”* The Sahaabah τ asked how to refresh their Imaan. Nabi ρ replied, *“Recite ‘Laa Ilaaha Illallaah’ in abundance”* [Targheeb, page 415]

NOTE:

Sin and preoccupation in worldly matters forms a sort of veil on the Imaan, which soils it. The constant recital of *Laa Ilaaha Illallaah* refreshes and rejuvenates the Imaan. This is the reason why the special servants of Allaah Ta`ala are always reciting the Kalimah, so that their Imaan be refreshed and rejuvenated.

The injunction to increase its recitation before death

Hadhrat Abu Hurairah τ reports that Nabi ρ said, *“Increase in the recitation of Laa Ilaaha Illallaah before there comes a barrier between you and it, that is, death.”* [Targheeb, page 416]

No fear at the time of death or loneliness in the grave

Hadhrat ibn Umar τ reports that Nabi ρ said, *“There will be no fear at the time of death or loneliness in the grave for the reciters of Laa Ilaaha Illallaah. In fact, owing to the recitation of this (Thikr) there will be peace and contentment.”* [Targheeb, page 417]

Sins are effaced

Hadhrat Anas τ reports that Nabi ρ said, *“That servant who recites sometime during the day and night Laa Ilaaha Illallaah, will have his sins effaced from his Book of Deeds.”* [Targheeb, page 316]

Trembling of the Great Arsh and the servant's forgiveness

Hadhrat Abu Hurairah τ reports that Nabi ρ said, *"There is a pillar of noor at the side of Allaah Ta`ala's Arsh, which trembles when any servant (of Allaah Ta`ala) recites Laa Ilaaha Illallaah. Allaah Ta`ala then instructs it to remain silent and steady. The Pillar will say, 'How can I remain silent when You have not forgiven the reciter (of this Kalimah). Then Allaah Ta`ala says, 'I have forgiven him /her.' Only then will it become silent."* [Targheeb, page 416 / Bazzaar]

The Ahaadith have extolled great virtues and benefits of this wonderful Kalimah. Therefore you should make it a habit to recite it at least 100 times each in the morning and evening. A good method is to recite it after the morning (Fajr) and evening (Asr) Salaat.

SUBHAANALLAAHI WA BIHAMDIHI

124 000 virtues

Hadhrat Ibn Umar τ reports that Nabi ρ said, *"Whoever recites SubhaanAllaahi Wa Bihamdihi (100 times) will have 124 000 virtues (rewards) written to his/her name."* [Tibrani / Targheeb, page 421]

Sins will be forgiven even if they amount to the foam of the oceans

Hadhrat Abu Hurairah τ reports that Rasululllaah ρ said, *"Whoever recites Subhanallaahi Wa Bihamdihi 100 times will have all his/her sins forgiven, even though it may be equal (or more than) the foam of the oceans."* [Targheeb, vol. 3, page 422]

THE VIRTUES OF THE THIRD KALIMAH

Hadhrat Samurah bin Jundub τ reports that Rasululllaah ρ said, *"Allaah Ta`ala loves very mush these three sentences – Subhaanallaah, Alhamdulillaah, Laa Ilaaha Illallaahu and Wallaahu Akbar"*

The Seeds of Jannat

Hadhrat Ibn Abbaas τ reports that Nabi ρ said, *"The seeds of Jannat are Subhaanallaah, Alhamdulillaah, Laa Ilaaha Illallaahu and Wallaahu Akbar"* [Targheeb, vol. 3, page 424]

Jannat is a barren field. The gardens of Jannat are comprised of (the seeds which result with) these words. One tree is planted with the recital of one of these words.

Sins fall off

Hadhrat Anas τ reports that Nabi ρ said, *"Sins fall of the reciter of Subhaanallaah, Alhamdulillaah, Laa Ilaaha Illallaahu and Wallaahu Akbar just as leaves fall off a tree."* [Tirmidhi / Targheeb, page 423]

THE BENEFITS OF THE FOURTH KALIMAH

Hadhrat Abu Hurairah τ reports that Nabi ρ said, *"That person who recites 'Laa Ilaaha Illallaahu Wah Dahu Laa Sharikalahu Lahul Mulku Wa Lahul Hamdu Wa Huwa A`laakulli Shay-in Qadeer' 100 times daily, then he/she will receive the reward of freeing 10 slaves,*

100 virtuous deeds are recorded, 100 sins are wiped off and he/she will remain safe from shaitaan for the entire day. There will be none who will surpass such a person (who recites this Kalimah) for that day, except the one who exceeds him/her in the recital." [Targheeb, vol. 3, page 449 / Bukhari Shareef, page 947]

NOTE:

Just see how much of reward for so small an action. There is worldly benefit as well as Aakhirah.

SAYYIDUL ASTAGHFAAR

Hadhrat Shaddaad bin Aus τ reports that Nabi ρ said, *"This is Sayyidul Astaghfaar. Whosoever recites it with firm conviction in the evening, and that person passes away that night, then he/she will enter Jannat. If it is recited in the morning with firm conviction and the reciter passes away during that day, then he/she will enter Jannat."* [Bukhari, page 933]

اللهم انت ربي لا اله الاّ انت خلقتني و انا عبدك و انا علي عهدك ووعدك ما استطعت اعوذبك من شرّ ما صنعت ابوء لك بنعمتك عليّ و ابوء لك بذنبي فاغفرلي فانه لا يغفر الذنوب الاّ انت

Translation of dua:

"O Allaah! You are my Rabb. There is no deity but You. You have created me and I am Your slave. I am (abiding) upon my promise and covenant made to You, as far as possible. I seek protection in You from all the evil of my doings. I fully acknowledge to You all Your favours which You have bestowed me with and I fully acknowledge to You my sins. Forgive me because indeed there is

none to forgive sins but You." [Ibn Majah, page 276 / Abu Dawood, page 691 / Bukhari, vol. 2, page 933]

NOTE:

Memorise this dua and ensure that you recite it morning and evening so that you are not deprived of such a great blessing as Jannat.

The benefits of Istighfaar

Hadhrat Anas bin Maalik τ reports that Nabi ρ said, *"Whosoever makes Astaghfaar 70 times a day, Allaah Ta`ala will forgive 100 of their sins."* [Targheeb, vol. 3, page 471]

Nabi ρ used to make Astaghfaar 70 times a day

Hadhrat Muzani τ reports that Nabi ρ said, *"O people, make Astaghfaar! Verily I make Astaghfaar 70 times a day."* [Mishkaat, page 203]

Safety from every sorrow and sustenance from the unseen

Hadhrat Abdullah bin Abbaas τ reports that Nabi ρ said, *"Whosoever make Astaghfaar binding upon himself (i.e. recites it daily and regularly), Allaah Ta`ala will save him/her from all sorrow and grief. There will be an answer to every heartache and that person will receive sustenance from such avenues wherefrom he/she never imagined."* [Targheeb, vol. 2, page 468]

NOTE:

For an easy sustenance and abundance of blessings, the recitation of Astaghfaar is very beneficial.

For that person who wishes to be pleased with his/her Book of Deeds

Hadhrat Zubair τ reports that Nabi ρ said, *"That person who desires that his Book of Deeds are pleasing to him, should increase in the recitation of Astaghfaar."* [Targheeb, vol. 2, page 469]

NOTE:

There are numerous and countless worldly and Aakhirah benefits in Astaghfaar. Every person is involved in sin, and this results in calamities and heartache. Therefore make it a habit to constantly recite Astaghfaar. Recite it daily in the morning and evening at least 70 to 100 times. If this is not possible then recite it before sleeping, whilst lying in bed. Worries, grieves and sorrows are alleviated by the recitation of Astaghfaar. One will find a way out of one's heartaches. Constraint and narrowness in sustenance is removed by constant recital. One will be sustained from unimagined avenues.

Tasbeeh Faatimi

This is one famous and well-known Tasbeeh, which bears many benefits and goodness. Nabi ρ taught this to his most beloved daughter, Hadhrat Faatimah τ, in order to alleviate her hardships, when she requested for a servant. This is mentioned many a times in the Ahaadith.

Nabi ρ told his beloved daughter, *"Should I not show you something better than a maidservant? When the two of you (you and your husband) retire to bed, then recite Allaahu Akbar 33 times,*

Subhaanallaah 33 times and Alhamdulillah 33 times. This is better for the two of you than a maidservant." [Bukhari, page 935]

One narration mentions reciting *Allaahu Akbar* 34 times, which totals to 100.

NOTE:

There is great virtues and emphasis on the recitation of Tasbeeh Faatimi, which has numerous blessings and benefits. Haafiz Ibn Taymia (rahmatullahi alaihi) states that whosoever recites this Tasbeeh regularly and constantly, will find no tiredness, ease and simplicity in even the hardest and most cumbersome tasks.

Mullah Ali Qaari (rahmatullahi alaihi) states that experience has shown that the recitation of this Tasbeeh at bedtime, removes tiredness and imbibes strength in a person. This Tasbeeh is especially beneficial for women. Besides the reward, their housework will be accomplished with ease and blessings. [Fazaail Thikr, page 168]

THOSE THIKRS AND DUAS WHICH ARE TO BE RECITED IN THE MORNING AND EVENING, THAT YIELD REWARD AND PREVENT HEARTACHES

1). Hadhrat Abu Ayub Ansaari τ reports that Nabi ρ said, *"Whoever recites the following 10 times in the morning and evening will receive 10 rewards, 10 sins will be forgiven, he/she will receive the reward of freeing 10 slaves and will be saved from all troubles and problems from shaitaan –*

لا اله الاّ الله وحده لا شريك له له الملك و له الحمد يحيي و يميت و هو علي كلّ شيء قدير

[Translation]"There is no Illaah but Allaah. He is One, without any partner. His is the Kingdom and Praise. He causes life and death. He has control over everything."

2). Hadhrat Abu Darda τ reports that Nabi ρ said, *"Whosoever recites this in the morning, then until the evening he/she will be saved from calamities and accidents, or if recited in the evening will be saved until the morning (i.e. Allaah Ta`ala will protect such a person from the unseen) –*

اللهم انت ربي لا اله الاّ انت عليك توكلت و انت ربّ العرش الكريم ما شاء الله
كان و ما لم يشأ لم يكن لا حول و لا قوّة الاّ بالله العلي العظيم ــ
اعلم انّ الله علي كلّ شيء قدير وانّ الله قد احاط بكل شيء علما ــ
اللهم انّي اعوذبك من شرّ نفسي ز من شرّ كل دابة انت اخذ بنا صيتها انّ ربّ علي صراط مستقيم

[Translation]"Ya Rabb, You are my Rabb. There is no Illaah but You. In You I have trust. You are the Rabb of the Mighty Arsh. You do what You will. Without Your Will nothing happens. There is no power except with Allaah, the All Mighty, All Lofty. I know that Allaah has control over All Things. He's Knowledge encompasses everything. Ya Rabb, I seek refuge in You against the evil of my self and against the evil of every living creature. Ya Rabb, Keep me on the straight path" [Tabarani – 2, 43]

SOME SPECIAL THIKRS FOR WOMEN

Hadhrat Umme Haani τ reports that once when Nabi ρ came she asked him, *"O Rasul of Allaah! I am old and weak. Please show me such a virtuous deed which I can whilst sitting.' Nabi ρ told her, 'Recite Subhaanallaah 100 times and you will receive the reward of having freed 100 Arab slaves. Recite Alhamdulillaah 100 times and you will receive the reward of having donated 100 fully equipped horses for a Jihad campaign. Recite Allaahu Akbar 100 times and you will receive the reward of having sacrificed 100 camels, which*

is accepted. Recite Laa Ilaaha Illallaah 100 times and the reward for this will fill the space between the heavens and the earth. Better than this there is no other deed which surpasses it." [Ibn Majah / Targheeb, page 426]

NOTE:

Just see what a simple action and what great rewards!

Hadhrat Umme Sulaim τ reports that she asked Nabi ρ to teach her some special action (Thikr) whereby she can make dua after Salaat. Nabi ρ told her to recite *Subhaanallaah, Alhamdulillaah* and *Allaahu Akbar* 10 times each after every Salaat. Thereafter whoever wishes may make dua. [Tirmidhi / Thikr 152]

Hadhrat Juwairiya τ reports that Nabi ρ left her after the Fajr Salaat, and when he returned at the time of *Chasht* he found her still sitting there in the same position. Nabi ρ asked her if she was sitting in the same place just as he had seen her when he left (i.e. she was sitting for such a long period of time). She replied in the affirmative. Nabi ρ then told her that if she had recited the following four sentences thrice after he had left, then she would have received the same reward that she had received for sitting all that time (and engaging in Thikr). These sentences are:
Subhaanallaahi Wa Bihamdihi A`dada Khalqihi Wa Ridha Nafsihi Wa Zeenata Arshi-hi Wa Meedaada Kalimaatihi. [Muslim Shareef, page 201 / Targheeb]

NOTE:

This Thikr is important and its virtues tremendous. Recite it constantly. Although it seems short, but its rewards are great.

THE DUA FOR COMPENSATION OF A GATHERING

Nowadays, most of the gatherings that take place, especially of women, comprise inappropriate and useless speech. No mention is made of the Aakhirah, Deen or Sunnat. Such gatherings are strongly discouraged in the Ahaadith.

On the Day of Qiyaamah such gatherings will bode destruction for the participators. Therefore, before getting up from any gathering, recite the dua which will compensate for the gathering, and there will be no regret on the Day of Qiyaamah. However, remember that if any backbiting, tale-carrying or slandering took place, then it is incumbent you verbally apologise to the aggrieved. The recitation of this dua will not efface such sins.

Hadhrat Abu Hurairah τ reports that Rasululllaah ρ said, *"In whichever gathering inappropriate things were said, then before leaving (the gathering) this dua should be recited so that the sins (of that gathering) be forgiven – 'Subhaanakallaahumma Wa Bihamdika Ash-hadu Allaa Ilaaha Illa Anta Astaghfiruka Wa Atoobu Ilayka.'"* [Tirmidhi, page 181]

{*Translation:* You are Pure, O Allaah! With Your praises. I bear witness that there is no deity but You. I seek forgiveness and repent to You.} [Targheeb, page 411]

DUROOD SHAREEF

Hadhrat Anas τ reports that Rasululllaah ρ said, *"Whosoever sends Durood to me once, Allaah descends on him/her 10 mercies, 10 of his/her sins are forgiven and his/her stages (in Jannat) are increased by 10."* [Jalaaul Afhaam, page 24 / Zaadul Abraar]

Hadhrat Ibn Mas`ood τ reports that Nabi ρ said, *"On the Day of Qiyaamah that person will be the closest to me who has recited the most Durood."* [Targheeb, vol. 2, page 500]

Hadhrat Jaabir τ reports from Nabi ρ that the person who recites Durood 100 times daily, 100 of his needs will be fulfilled, 70 of which pertain to the Aakhirah and 30 to this world. [Jalaaul Afhaam, page 34 / Zaadul Abraar, page 43]

Hadhrat Abu Hurairah τ reports from Nabi ρ that the person who recites the following Durood (80 times) every Friday after the Asr Salaat before getting up from his/her place, then 80 years of sins of that person will be forgiven, and 80 years of Ibaadat will be recorded for that person. The Durood is *"Allaahumma Salli A`la Muhammadi Nin Nabiyil Ummiyi Wa A`la Aalihi Wa Sallama Tasleema."* [Al-Qowlul Badee`, page 51]

NOTE:

There are numerous great virtues benefits, worldly and Aakhirah, in the recitation of Durood Shareef. Recite it daily 100 times in the morning and evening. Or at least make it a habit to recite it ten times daily, in the morning and evening.

Similarly, make it your habit to recite the other Thikrs, Tasbeehs and make Tilaawat daily and regularly. Do not be lax. Just as you are diligent in your worldly responsibilities, become even more so with regard to such deeds which will be of benefit to your Aakhirah. So that tomorrow you may relax and be in peace and comfort. Keep your tongue constantly moist with the remembrance of Allaah Ta`ala. Recite Durood, Astaghfaar and Tasbeeh, so that tomorrow you may enjoy the bounties and fruits of Jannat.

May Allaah Ta`ala grant us all the *Taufeeq* (guidance) to conduct deeds of Jannat. There are numerous authentic Kitaabs which

enumerate the virtues and blessings of Durood and other forms of Thikr. One may refer to them for more details.

O Allaah! Accept this treatise for the Ummat of Muhammad (sallallahu alayhi wasallam) and make it a treasure for us and a medium for our salvation on the Day of Qiyaamah, through Your Grace and Honour, O most Merciful of all those who show mercy.

Aameen.

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